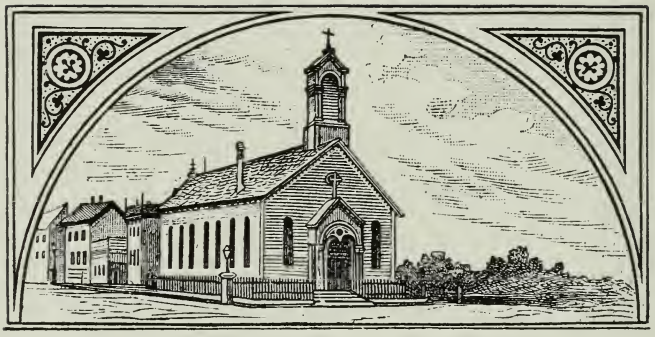
THE ANNALS OF ST. BONIFACE PARISH

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St. Boniface Church, 1865

THE ANNALS
of
ST. BONIFACE PARISH

1862—1926



Compiled and Edited by

REV. F. L. KALVELAGE

CURATE OF ST. BONIFACE CHURCH

CHICAGO, ILLINOIS



His Eminence George Cardinal Mundelein

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PREFACE

ONE day, rather accidentally, the writer came in possession of an old record book in which it was stated that some thirty children from St. Boniface School had entered the religious life. This appeared to him a large number of vocations from one school. But after consideration and inquiry the number of vocations grew in no less proportions than the wonderment. It was indeed the great number of vocations that actuated the writer to delve admiringly into the history of St. Boniface Parish in an effort to find cause for God's great selection of chosen servants.

God's way, of course, is not our way. Yet the writer is presumptious enough to state that "God's call of the children" is an earthly reward to their good and pious parents. These parents found deeper meaning than others appeared to have found in those words of our Lord: "What doth it profit a man if he shall gain the whole world and lose his soul." The writer found out that they pre-eminently supported the contention of the Catholic Church with regard to religious education. Herein appears to lie the secret of the religious calling, together with the sacrifice the parishioners of St. Boniface endured in the erection of such a beautiful temple of God.

Having gathered a considerable mass of evident practical Catholicity the writer reflected as to the worth of that matter in book form. Would it be possible for any one to derive a benefit from such a course of action? This question came

again and again before his mind. Until, finally, he convinced himself the book would have its merits. There are the early settlers who built up parochial education despite many handicaps; there are the virtues of patience and sacrifice exemplified during the course of building construction; there is the grand finale of virtuous living over seventy religious vocations. Is all this worth writing about?

Naturally, of course, the compilation of a book of such historical value requires the assistance of all those who have in their possession any of the parish data. It must be stated that all credit for the completeness of this volume should go to those who have given freely of their time and information. The writer wishes to express his sincerest thanks to the following who have made possible the editing of this volume: Rt. Rev. Bishop Edward F. Hoban; Msgr. F. A. Rempe; Msgr. Peter Biermann; Franciscan Fathers of Quincy, Ill.; Rev. George Eisenbacher; Rev. Arthur Terlecke; Rev. John Sprengel; Rev. Wm. Mockenhaupt; Rev. Michael Klasen; Rev. C. A. Rempe, who wrote up the data of Father Venn, Father Evers and of himself; Father Joseph Gehrig who assisted in the tedious work of proof reading, and the Franciscan Nuns of Joliet. Among the laity who have given generously of their service we mention: Mrs. Anna Weidemann, Mr. Jerry Murphy, Miss Clotilda Scholl, Mr. Charles P. Koob, the Misses Helen and Loretta Schommer, Mrs. Katherine Golly, Mrs. Josephine Sass, Mr. Leo Behrendt, Mr. Nicholas Waterloo, Jr., Mrs. F. Grzegowski, the Korthals family, Mr. Henry Brod, Miss Mary C. Mueller, Mrs. Susan Stamm, Mr. August Melka, Mrs. Caroline Kaufman, Mrs. J. W. Shay, Miss Louise Weseman, Mrs. A. H. Ritthamel, Mrs. Margaret Hart, Mrs. Ottilia Frey, Mr. Andrew Ribandt, Mr. Bernhard Mayer, Mr. Martin Koop, Mrs.

Joseph Kotlengar, the Kristan sisters, Mr. Chris J. Manheim, Mr. John Behrendt, Mrs. Magdeline Laux, Mrs. Johann Mathia, Mr. John A. Fensterle, Mrs. John Moeller, Mr. Frank Girsch, Miss Rose Kiessling, Mrs. Harriet Frank, Mr. N. C. Schommer, Mrs. Mary Rauscher, Mr. Leo Schueneman, Mr. George S. Stegmaier, Mrs. A. Rishe, Mrs. Sophie Burkhartsmeier, Mr. J. Dunnebacke, Mr. N. A. Schommer, Mrs. Peter Kalteux, Miss Julia Pawletzki, Mrs. Marie Hesser, Mr. Alex Kahler, Mr. W. H. Nelles, Mr. O. P. Jaeger, Mr. Albert Reisel, Mr. John Puetz, Mr. Joseph Walkowiak, Mr. Joseph Cetner, Mr. Anthony Schlieben, Mr. Andrew Kotlare, Mrs. Josephine Hartwig, Miss Catherine Klingenmaier, Mr. Michael Gauer, Mr. Henry Venn, Mr. Chas. Venn, Dr. Carl Venn, Mrs. Mary Welch.

The writer avails himself of this opportunity to express his lasting gratitude to all the above mentioned for their valuable assistance. They realized that time and work create value! Great work crowded within sixty years of time has been recorded in this book. To the heroes and heroines of yesterday they desired to pay tribute. Their fondest hope was that this record should be for the edification of the present and future generations. The writer trusts their hope, which he has identified as his purpose, will be realized.

REV. F. L. KALVELAGE.

Feast of St. Boniface June 5th, 1926.



Right Reverend Bishop Edward F. Hoban, D.D.

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The Present St. Boniface Church

THE PROLOGUE



HEN the curtain is drawn aside, the scene opened to our vision makes its first impress of wonderment or disappointment. We will gasp because the beauty so closely imitative of nature lies in access of our sense of perception. Climatic conditions being totally disregarded, it appears as though nature becomes subservient to the mandates of man. Without this picturesque loveliness which makes it appeal to the senses of man, the enactment of a drama would not develop interest and bring about applause of the most gifted and talented actor. On the other hand, the most heart-stirring plot loses its intensity if not assisted by a scene compatible with the dignity of the story.

Just for that reason it appears necessary to lay the scene in readiness so that the characters making their debut in the course of the parish history which follows may not be left without the confidence which nature's presence gives to the debutant; as well as the property of satisfaction it is wont to impress upon the audience. It is, indeed, necessary to know that the western banks of the Chicago River offered in the early 60's a natural beauty akin to the edging along Jupiter Terrace. The sectional progress was marked by man-power speed of those days. Today with the multitudinous machinery no comparison can be made with the days of yesterday. And yet, when the subject of western development is studied closely, we are amazed at the success.

From the western bank of the Chicago River, to the city

limits marked by the present Ashland Avenue there was a vast expanse of territory sparingly covered by small frame buildings. In this area were found twenty to twenty-five families of Catholic faith. These families had migrated into this country from Germany. Their friends and relatives were arriving in this country, but only few at a time, so they had to make new associations and acquaintances. After they had grown to know one another they began to bespeak the secrets of their heart with each other.

St. Joseph's Church was a distance of two miles away with the river dividing its boundary. Travel was difficult in those days. Most of the people walked to the river's bank and then ferried the stream. This mode of reaching the place of worship was very inconvenient. It necessitated punctuality, for the ferry would leave on schedule, and the schedule would at times transport its passengers to the east side of the river too early, on time, or too late for services. St. Joseph's Church was then located on Superior and Cass Streets. At this corner a large apartment building has now been erected, known as the Benedictine flats.

The sparsely settled district west of the Chicago River was, in the early days, a veritable swamp. The neighborhood today is marked by the elevation of the streets some ten to fifteen feet above the ground floor of homes. Sidewalks in time became level with the streets, but early in the history of this section the acclivous and declivous construction of board walks was indeed very evident and made walking a difficult and strenuous exercise.

The construction at that time permitted the walks to roof the space used for the storage of wood and coal. In the instance of St. Boniface parish the walks sheltered the privy of the school and that, as late as 1893. Naturally, many

rodents were harbored by such arrangements. There was plenty of vacant space in those days, but it seemed that all owners narrowed themselves to the utilization of every inch of space.

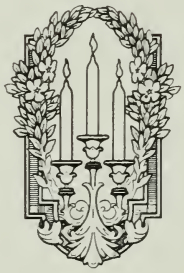
Elevation of the streets caused many a flood. Then, too, the growth of the neighborhood caused the sewerage system to become quickly incompatible with conditions. The pipes strung beneath the ground to take care of the overflow from rains were only half the size they should have been, and consequently floods would be the outcome.

The streets were for a time, only dirt roads. Later, we had the plank roads, such as Milwaukee Avenue, and that, planked on one side of the street only. A toll gate was to be found on Elston at Milwaukee Avenue. When the territory grew, the Elston Avenue toll gate was abandoned, but another was established at Western and Milwaukee Avenues. Finally, however, with the growth of the neighborhood by leaps and bounds, this system of collecting revenue was entirely abandoned.

St. Boniface Church was the first founded in this near west vicinity. So we can well visualize the parish growth from twenty-five families in 1865 to upwards of nine hundred families in 1893. Parishioners travelled afar to their church. Catherine Roden, a mother of Mrs. Felix Rosenberger Schommer walked from her place of work, a rooming house, on Randolph at Clinton Streets, through the prairies to St. Boniface Church. A rather long walk, but it bespeaks the fervor of those early settlers. Today, St. Boniface Church has given one or more descendants of her children to almost every parish in the city of Chicago. Indeed, she accomplished the spread of the Kingdom of Christ on earth.

Mention of one more important detail must be made in

this prologue. The people were a rural type with attributes of honesty and industry as possessives. There were no thefts. Doors and windows need not necessarily be latched. Chairs and rockers were left without fear of theft upon the veranda the entire night. But, of course, city life does not nurture such mode of living. When, in after years, the influx into the neighborhood greatly increased the statistics, the family spirit no longer could prevail and, not within touch of everyone, permitted a number to sidetrack the issue of their forefathers and the retainment at any cost of the ideal. Everyone becomes lax who is not guided. Guidance is akin to competition. For the business man, competition is really the initiative behind the acquiring of qualities that make for success. In youth, it is guidance. The stage is set now—let the curtain rise.



FATHER PHILLIP ALBRECHT



HERE is registered in the mind of the author a doubt as to whether the chapter heading given above should not be changed to read: "Rev. Ludwig M. Fink, O.S.B." The ordinary references all refer to Father Albrecht as the first pastor of St. Boniface Church. As a matter of fact, documentary evidence points out quite unmistakably to the establishing of a mission on Carpenter Street at Chicago Avenue as early as 1862.

Owing to the hardship of travel in those early days, the Benedictine Fathers of St. Joseph's Church, as an accommodation to their parishioners on the western banks of the Chicago River, established in the year sixty-two a small frame building. This one story frame structure was really a combination building. It was because of its rolling partitions or Venetian blinds, which were a marvelous convenience easily operated, a church and school. The people of those days referred to it as the "little white school house" because it was the only seat of learning in the western section of the city.

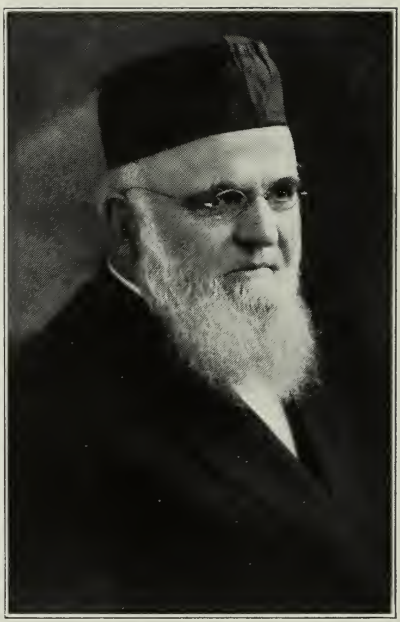
The Benedictine Fathers as aforesaid established this little mission in the year 1862. Father Ludwig Fink, O.S.B., was in charge, and Nicholas Dreher of St. Joseph's School was the first teacher. These two men, because of their prominence in the affairs of spreading the kingdom of God on earth, ought to be dedicated a chapter in this book; but there are so many of the early settlers who have risen to prominence in the work of their heavenly Father that, if each were



Right Reverend Ludwig M. Fink, O.S.B.

accorded their due, this book would be a biography of men instead of the Annals of St. Boniface Parish.

We dare not, however, consider the first pastor of St. Boniface Church too sparingly, for Father Fink rose from chaplain of the mission of St. Boniface to coadjutor bishop of Leavenworth, Kansas. Just a brief survey of the life of Father Fink will no doubt be appreciated. Father Ludwig Fink was born July 12th, 1834, at Triftersberg, Bavaria. Eighteen years after his birth, young Ludwig Fink braved the difficulties of life, and on his own initiative, bridged that great body of water—the Atlantic—and came to America. It was not an easy matter, but anyone who ever won accomplishment as a credit had to face the music, even though harmony was lacking. After only a short stay on the continent he felt the call to leadership in God's army; and, good soldier as he was, he obeyed the summons immediately entering the Benedictine Abbey of St. Vincent, Pennsylvania. Five years after his entrance into the States on May 27th, 1857, he was ordained to the priesthood. In 1861, he received his appointment to St. Joseph's Church, Chicago, Illinois. A year in that capacity sufficed for Father Fink to realize the importance of establishing a mission on the West Side of Chicago. Zealous for the souls of men he went about the work in the year 1862 and founded the "little white school house." Ever active in his duties, we can understand why in 1868 he was appointed abbot of St. Benedictine Abbey, Atchison, Kansas. Only two years later, in the year 1870, he was appointed to the coadjutorship of Leavenworth, Kansas. The people of St. Joseph's Church were jubilant and with them the parishioners of St. Boniface Church, for Bishop Fink had really founded St. Boniface Church. He was the ideal of the people—almost worshipped for his speedy advancements.



"Teacher Dreher" in 1912

At thirty-six years he won recognition from the Prince of the Church for the untiring efforts which made him a known organizer here and abroad. Emphasis must be placed on this outstanding fact that his consecration to the bishopric was just eighteen years after he arrived in the land of the free and home of the brave. Well might his former flock rejoice for their fortune of having so talented a leader. Their great demonstration of appreciation came when they presented him with his complete episcopal outfit. His consecration occurred at St. Joseph's Church, Bishop Foley officiating.

Nicholas Dreher was a greatly esteemed character and one who deserves a tribute to his abiding faith and unfailing zeal. He devoted a half century to the great cause of Catholic education. Mr. Dreher was born near St. Wendel, in the Rhineland, Germany, in 1844. But as early as 1848 he came to America with his parents, who settled on the west side of Chicago. At the age of six, he attended St. Peter's School, then at the corner of Washington and Wells Streets, and later went to the newly organized school of St. Francis' parish. After his first Holy Communion he went to the Foster School for a short time, until the Jesuit Fathers opened a school which he attended until he began his teaching career in 1862, in Blackpartridge, Woodford County, Illinois.

Later in the same year he became the first teacher for the children of the West Side in the newly opened branch school of St. Joseph's, on the corner of Chicago Avenue and Carpenter Street. After two years he was transferred to St. Joseph's School, Chicago Avenue and Cass Street, where he remained until 1867. After a short absence in Collegeville, Minnesota, Mr. Dreher taught at St. Peter's School, Clark and Polk Streets, until the great fire in 1871.

After this time he was persuaded by Father Fischer, pastor

of St. Peter's and vicar general of the diocese, to open a school and assist in the organization of a parish in Pekin, Illinois. When his work was finished there, he returned to Chicago and taught higher grades in St. Peter's School until the new St. Joseph's School, Hill and Orleans Streets, was built, where he then took charge of the higher grades and taught for many years up to the time of his golden jubilee in 1912.

This is the outline of the events of "teacher Dreher's" life, indicating his connections with the Catholic parochial history of Chicago; but it cannot convey that spirit in his life, the intense love for Catholic youth, and his zeal in forming it into a noble manhood. This it was that shaped the measure of his own incalculable service and won for him the title of "Friend, Benefactor and Protector of Youth." This made him an influence in the lives of his pupils, long after they had left their benches at school, and kept him surrounded by his "boys," young and old, long after the teaching days were over.

Shortly after "teacher Dreher" had been transferred from the West Side mission to St. Joseph's School, the parishioners of the mission urged the Benedictine Fathers to establish a church that would meet the demands. The West Side district of Chicago had become in two years quite a settlement due unmistakably to the establishing of the mission. Now because of their growth they must expand. It was, therefore, that they urged consideration of a building program.

The Benedictine Fathers at once recognized the need of building activity, but advised the West Side parish committee to consult with the episcopal authority, Rt. Rev. James Duggan. Eagerly this determined committee arranged for a conference with his Lordship. Bishop Duggan received the

committee on the appointed day and quietly listened to their arguments and suggestions. Finally, having studied the whole situation in mind, he declared the appointment of the Rev. Ferdinand Kalvelage, the then pastor of St. Francis Assissi Church, located on the corner of Twelfth and Newberry Streets (now Roosevelt Road and Newberry Street), to be his representative in the matter of the erection and gave him all power.

The committee was composed of the following members: P. Suerth, J. Klettenberg, B. Schuenemann, Anton Dettmer, J. Dinet, J. Hildebrandt, Peter Schommer, Peter Schmidt, and John Hellmuth. These men almost immediately set forth to see the Reverend Ferdinand Kalvelage. This esteemed and venerable "Pastor Bonus" as he was known by the members of his flock received them cordially and sympathetically. He seemed to finger the pulse of the situation which indicated men ravenously hungry for a place of worship. These men wanted a church! His decision was quick and pronounced: "You shall have it!"

Thereupon arrangement was made to inspect the territory and select a site for the building of the edifice. Time was not wanting, for Father Kalvelage was as anxious that they have their church as were the people themselves. So within a week of the representative committee's appointment with Father Kalvelage, he visited the territory and made his selection of a suitable site.

Of course, you recollect that the "little white school house" was located on the corner of Carpenter and Chicago Avenue and so, naturally, the tendency was to build a church near the old stamping ground and even, somewhat east of the "little white school house." The West Siders certainly were well acquainted with this portion of the city. It was very



Reverend Ferdinand Kalvelage

well settled, but the question arose as to the advisability of building in the midst of such a well settled community. Experience seems to point out that the people move in the vicinty of the church and in that way give birth to a new neighborhood.

Father Kalvelage did not favor the eastward trend of a few of the committee, from Chicago Avenue and Carpenter Street and did not favor the central location either, fearing that growth might bring too much business activity and crowd out the tenants. After some consideration the committee finally agreed to erect the church on the northeast corner of Cornell and Noble Streets, the site of the present St. Boniface Church. At that time, in 1864, the city limits were Ashland Avenue which made the boundary on the west rather narrow, but it was the hope of the committee that this would surely adjust itself in later years. It was not long and the city limits stretched beyond Ashland Avenue to Western and farther as time went on and growth of this section continued.

The committee more willing for the church, probably, than the location, acquiesced in the desire of Father Kalvelage and at once began to erect, after purchase of small plot of vacant 128x125, a frame structure. This was late in the year of 1864. It is well worthy of note that these near Westerners, after permission was granted them to build, erected the church edifice practically on their own initiative. There was no priest stationed at St. Boniface Church at the time building activity was begun.

Father Albrecht, the first appointed priest to the parish did not arrive until the forepart of March, 1865. His appointment dated presumably the first days of March, 1865, for Holy Mass was read March 5th, 1865, for the first time.

On March 12th, the first baptisms took place which indicates that he could not have been on the premises prior to March, 1865. The nearest church for these near Westerners was St. Joseph's and that was quite a distance away. No baptism or any other administration of priestly functions are recorded prior to March 5th, 1865.

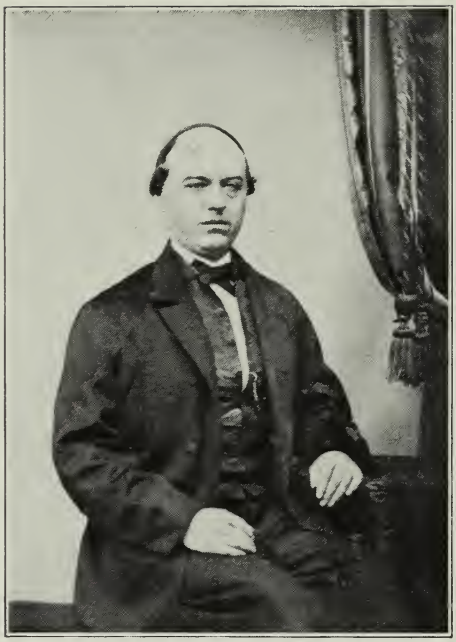
The only reason for emphasizing the above data is the wonderful example of zeal it depicts on the part of these early settlers. Then, too, we can understand how they worked together in erecting a church at the cost of $7,500, left to their own leadership, resources and judgment. They worked well. According to the "History of the Catholic Churches in Chicago" by Buegler, Peter Schommer is reputed to have given two hundred dollars toward the erection of the edifice. However, the descendants of Christof Schommer claim an error with regard to this record. The claim is made that it was Christof Schommer who made the gift of two hundred dollars; and that he borrowed the money to make the gift. Christof Schommer, from what has been learned, was a very pious man and was surely equal to the demonstration of such fervor. There were other donors who gave generously of their possessions. They follow: Matt. Mitchel, Bernhard Schuenemann, Albert Westfal, John Schuenemann, Nicholas Schommer, Peter Schommer and Bernard Meil.

Mr. Bras gave the first sanctuary lamp and reserved the presentation of that gift for himself during the construction of the church. He wanted to provide the lamp that would keep a continuous vigil before the Altar of our Saviour. Another gift worthy of mention and still more worthy of location is the bell given to St. Boniface Church by Justice Schenevald. The reason that this gift is worthy of location is this: "It is reputed to be the bell which rang forth

from the tower of old Fort Dearborn." Somehow or other, this bell mysteriously disappeared. Tradition tells us that a number of people were interested in its purchase. All tradition that has come to us as evidence clearly states that the bell was never sold. The inference made is that it was given away or stolen. In refutation of the contention that it was given away it may be argued. It is highly improbable that anyone would have presented this bell to any institution without having made note of such presentation. It was conjectured that St. Boniface Cemetery obtained possession of the bell. This is untrue, since their records do not indicate any gift of that nature. After a year of search, there is no clue to be offered as to the whereabouts of the first bell of St. Boniface reputed to be the bell of old Fort Dearborn.

In the year of 1864 prior to the building of the church edifice, the "little white school house" was moved to the northwest corner of Cornell and Noble Streets. It can be seen in the rear of that lot, enlarged to twice its original size, to this day. Apparently, the early settlers looked to order and convenience and therefore insisted upon church and school being together. The moving and enlarging of this structure necessitated a considerable expense which these early pioneers gladly paid. We must admire their labor and their zeal. Their simplicity is a virtue in itself which we cannot in this age, because of our extravagant living, fully appreciate, much less imitate.

Father Phillip Albrecht was a congenial man. He worked up social activity in the parish. Several picnics were held under his regime. The famed old stamping ground for these festivities were the "Elston Gardens" located at Augusta and Racine Avenues. "Dieden's Garden" figured quite prominently also, as a social gathering park for the early parish-



Reverend Phillip Albrecht
First Pastor of St. Boniface Church

ioners of St. Boniface Church. The latter place of amusement was located at Elston and Division Streets.

Whenever any festivities were conducted in either of these two gardens, it meant a fifteen hour day of gaiety. Early in the morning the children would gather about the school so as to be in readiness for the march to the park by nine o'clock. Almost to the minute, when the hands of the clock covered its numerals nine and twelve, the band would play the famed old selection: "O Susanna, wie ist das Leben doch so schoen!" which, at that time, was akin to the later day college selection: "Hail, hail, the gang is here!"

The line of march was always lead by a horseman. In Father Albrecht's time, this distinction usually came to a Mr. Anton Buettgen. His task of marshal on these occasions was taken as a serious matter and he rode his steed in true German fashion which always reflected his cavalry training in the forces of the Kaiser. Mr. Anton Buettgen was a good mixer, but when in command of his forces and under the instruction to besiege the picnic grove and destroy all that was found within that arsenal of pleasure, he acted almost like the local prohibition enforcers in a clean up with half the agitation and publicity and a great deal more genuine satisfaction which made him beloved by all. Those were the days in which lawlessness had not yet come into being. The real days of quiet and happy living. True, they were not bent upon burning up the world! But many having that object in view now only succeed in bringing to life hostility and disquietness. The description gives you the spirit of '66 and '67. Many of us, would greet with gleefulness the return of some of that spirit. Not necessarily fire water, but the amber fluid.

Father Albrecht founded the St. Bonifacius Unterstuetz-

ungs-Verein which later worked in such proportion as to necessitate that it become incorporate. The following official papers of incorporation are still extant.

Be it remembered: That we: Anton Buettgen, Anton Detmer, Mathias Spoo, Winand Nelles, Bernhard Brussener, Theodore Ott, and Winand Kremerius, the undersigned corporators, persons of full age, citizens of the United States and of the State of Illinois, and residents of the City of Chicago, County of Cook, and State of Illinois, for benevolent purposes to be designated and known as the "St. Bonifacius Unterstuetzungs-Verein."

The purpose and object of this society is to maintain and protect the widows and orphans of members of this society. This society to extend and continue for and through the space of twenty years. And the members of trustees of this society for its first year's existence are three whose names are Winand Nelles, Theodore Ott, and Bernhard Brussener,

This society being established and organized by virtue of the Provisions of an Act of the Legislature of the State of Illinois, approved February 24, 1859, and entitled, "An act for the Incorporation of Benevolent, Educational, Literary, Musical, Scientific, and Missionary Societies, including Societies formed for mutual improvement, or for the promotion of the arts;" with all the privileges, immunities, benefits and liabilities conferred and enjoined upon this society by the provisions of said act.

In consideration whereof, we hereunto, set our hands and seals this 31st day of December, 1870.

Anton Buettgen, (L.S.) Winand Nelles, (L.S.)
Anton Detmer, (L.S.) Bernhard Brussener, (L.S.)
Mathias Spoo, (L.S.) Theodore Ott, (L.S.)
Winand Kremerius, (L.S.)

STATE OF ILLINOIS, }
Cook County } ss

I, Andrew Enzenbacher, a Justice of the Peace, in and for the County and State aforesaid, do hereby certify that Anton Buettgen, Anton Dettmer, Mathias Spoo, Winand Nelles, Bernhard Brussener, Theodore Ott, and Winand Kremerius, each and all of them personally known to me to be the same persons whose names are subscribed to the foregoing certificate, this day appeared before me in person, and each and all of them acknowledged that they made and signed the foregoing certificate as their own free and voluntary act for the uses and purposes therein set forth.

Given under my hand and seal this second day of January, 1871.

(L.S.)

Andrew Enzenbacher,
Justice of the Peace.

STATE OF ILLINOIS, }
Cook County, } ss

I, Norman T. Gassette, Clerk of the Circuit Court of Cook County, hereby certify the above and foregoing to be a duplicate of the certificate of organization of the "St. Bonifacius Unterstuetzungs-Verein" filed in my offlce this third day of January, 1871.

Witness my hand and Seal of said Court,

Norman T. Gassette,
Clerk Circuit Court and ex officio
Recorder of Cook County,
(Seal Circuit Court Cook County)
Office of the Secretary.

UNITED STATES OF AMERICA, }
State of Illinois } ss

I, Edward Rumel, Secretary of the State of Illinois, do hereby certify that the foregoing is a true copy of the Certificate of Organization of the "St. Bonifacius Unterstuetzungs-Verein," filed in the office of the Secretary of State, under the general incorporation law of the State, on the fifth day of January, 1871, and now on file in this office. In witness whereof, I hereto set my hand and affix the Great Seal of State at the city of Springfield, this ninth day of January, 1871.

(L.S.) Edward Rummel,
Secretary of State.

The "St. Bonifacius Unterstuetzungs-Verein" was a worthy organization founded on charity towards our neighbor. But as they waxed strong, their power slightly turned their minds from the object of love and respect to greater power and authority. Within a few years their heads had swelled to the consideration of their own worth alone, they kicked the tresses, opposition to legitimate authority arose and the beginning of their end was imminent. A storm occurred, which caused, in the raging of the tempest, men to lose their presence of mind and resulted in the non-recognition of the entire organization.

The St. Boniface Parish in the year of sixty-five could not be considered a babe in the woods. For the records bear witness to the baptism of seventy-two infants from March 12th, 1865, until January 1st, 1866. So it is readily understood that there was quite a community in existence the first year that St. Boniface Church functioned with its regularly appointed

pastor. The following entire year of 1866 the baptismal register very distinctly records the baptism of 119. The sacrament of matrimony record book registers nine weddings in approximately nine months and twenty-one marriages in the entire year of 1866. There are a great number of well organized parishes today that could not boast of such records, all of which indicates that the western section of the city was enjoying a healthful growth.

Father Phillip Albrecht was relieved for about a month of his duties by his brother, the Reverend Max Albrecht. It appears on record that Father Max Albrecht substituted shortly before Father Phillip Albrecht left for another field of activity. Presumably during his absence from St. Boniface he was negotiating for the conduct of a new mission. It is highly improbable that he would have gone for a vacation, because that custom of vacationing had not yet then been in vogue. Then too, we must understand that Father Phillip Albrecht was a man of untiring efforts and, relaxation no matter how beneficial it would have been to the upkeep of the system, would certainly not have interfered with his work of establishing missions.

Father Albrecht was a very able man, orator, traveler and builder. He came to St. Boniface the forepart of March in the year of 1865 and remained in charge until the latter part of April, 1867, when he gave up his charge to organize a new parish in Plattville, Wisconsin. It was an arduous task which he had undertaken, but Father Albrecht seemed adventurous and enjoyed the hardships that came to his life. Reference is made above to him as a traveler. It may be added that such reference should only be employed in connection with his building activity, for Father Albrecht built upwards of twenty churches which took him all over the country.

The states of Wisconsin and the Dakotas profited mostly by his ability to organize new parishes.

Father Albrecht was a good mixer, very congenial in his relation to his flock. He was democratic and had a large host of friends. The students of old St. Mary of the Lake Seminary made it their habit to call on the pastor of St. Boniface Church whenever opportunity presented itself. And Father Albrecht was always on the alert. He would see a group of the students coming through the prairie and would beckon his housekeeper from the garden to go for refreshments. Then the steins would be brought forth and all would be in readiness for the students' welcome. After an hour or so of good company the students took their leave. One among that group of students who visited Father Albrecht is still alive and spoke very enthusiastically about St. Boniface's first pastor. If space would permit, it would be interesting to record some of these student meetings for it would help us to visualize the true character of Father Phillip Albrecht.

There was something in the man which called forth the admiration and respect of everyone in spite of a few of the parishioners who thought he was too ordinary in his friendship with his flock. These people carried their heads high, because of position or wealth, with an air of "wir sind keine gewoenlichen Leute." But this spirit did not faze Father Albrecht, who had the spirit of St. Paul "be all to all men."

When in the latter part of April, 1867, he departed from St. Boniface Parish, the people who had grown to love him shed tears of sorrow for the loss of their friend, and their leader. It was a rather dreary day though the sun's benign rays were unusually bright. Dreary only because of the transfer of their pastor. Father Phillip Albrecht, the scholar, good penman, orator and builder was to make his abode in

Plattville, Wisconsin. The old adage: "Scheiden tut weh!" was very much in evidence. Everyone was sorrowed by the sad news, for Father Albrecht had since his apointment in March, 1865, served the parish well and endeared himself because of his winning personality to a majority of his flock. He was a "worker" in everything that concerned the welfare of St. Boniface Parish and the spread of the kingdom of God on earth. It indeed required sacrifice upon sacrifice to live a life as he did always looking to someone or some community to whom he might be of service. It can be unhesitatingly stated that unless love of the ideal were ever present in his mind the sacrifices of his life would have not been made, and consequently, he would not have had to his credit the organization of upwards of twenty parishes. All that can be added is that he was untiring in his labors, that HE LOVED TO WORK.



Reverend James Marshall
Second Pastor of St. Boniface Church

FATHER JAMES MARSHALL



OR A few months after Father Phillip Albrecht had taken leave of St. Boniface Parish, the absence of records indicate that the parish was without a spiritual adviser. The first mention of a priest, and acting pastor, since April, 1867, the approximate date of Father Albrecht's desparture, is the ninth of June, when a Jesuit father, the Reverend Niederkorn S.J., administered the sacrament of baptism in the church. Thereafter, Father Niederkorn's name appears ten times in the baptismal register, the last date of appearance being June 30th, 1867.

In the first week of July, the year 1867, appears the name of Reverend James Marshall. During the remainder of that year the baptismal register points out very explicitly to the baptism of ninety-one children. This is a fair indication of how St. Boniface Parish was growing. By leaps and bounds, it had increased its membership from about twenty seven families in 1864 to at least four times that many in less than four years.

The first thought of Father Marshall went out to the children. How could one man, Mr. Nic Alles, attend conscientiously to those children who ought to come to St. Boniface School? It did not take much thought to realize the need of more teachers for the coming year. With that purpose in mind of procuring more teachers Father Marshall set out almost immediately after he came to St. Boniface to the Motherhouse of the Franciscan Nuns in Joliet, Illinois, and



Nicholas Alles

urged them to supply the demand. Venerable Mother, Alfred Moss graciously acquiesced to the earnest request of Father Marshall. The Venerable Mother designated Sister M. Francis and Sister M. Angela as teachers of the school. Sister M. Francis was appointed superior. The entire teaching staff for the school year from September third 1867 to 1868 follows:

Sister M. Francis, superior; Sister M. Angela; Miss Catherine Tehle, postulant; Miss Schumacher, for housework and Mr. Nicholas Alles. The pupils numbered one hundred and eighty. One hundred and thirty were under the sisters' charge, and thirty of the larger boys were taught by the lay teacher, Mr. Nicholas Alles. Herein stated is the first accomplishment of the Reverend James Marshall. Like a spoken word which knows no recall, this success was to lead on to incalculable good. Father Marshall had put the ball in motion with the generous cooperation of Venerable Mother Alfred. In the course of years of motion which followed these two esteemed personages can be credited with the good their course of action wrought, a religious vocation every year; so that up to this writing, June 1926, fifty-six girls have enjoyed the call as brides of Christ and entered the cloister and more than twelve youths have taken the Church as their bride. What a wonderful accomplishment! Brought about solely because both Father Marshall and Venerable Mother Alfred were bent upon doing the will of their heavenly Father.

We must presume Father Marshall to have been a religious man for the next move was to inaugurate a two weeks' mission. One week was for the men and one week for the women. This mission was conducted by Father Anselm Mueller, O.F.M., a Franciscan father from Quincy, Illinois. It may be interesting to relate the reception tendered the



Reverend Anselm Mueller, O.F.M.

Franciscan father on this occasion; as also, it will be indicative of the manner of living in those days.

It must have been late in the fall of the year when Father Anselm was requested to substitute for one of his confriars who became ill, but who was originally commissioned to hold the mission at St. Boniface. For, as Father Anselm often recalled to mind and always pleasantly, he arrived at the rectory and for some reason the door was not opened until he had knocked considerably and repeatedly. Finally, the door did swing on its hinges, but as all was in darkness it was difficult to know whether he should enter, or whether perforce the door just naturally opened. Soon, however, the voice of the housekeeper beckoned the father to come in. With bag in one hand, Father Anselm proceeded with the other to feel his way into the house. After great difficulty his escort led him to his room, bade him good night and walked away.

Father Anselm was a little bewildered. He considered the proposition for a time and as the chill ran up and down his back resolved that the best thing he could do was retire. First, however, he thought he would look around the room so as to get his bearings. He lit a match and looked about. Apparently he was satisfied with the conditions and circumstances and prepared to carry out his resolution. The story continues when to his surprise having crawled into bed his feet came into contact with a large warm brick. It was beginning to be heartfelt for it was the only warmth he encountered in the entire reception. This little incident did not however, interfere with the outcome of the mision. It was a grand success. Many a time in after life Father Anselm would jest and laugh about his first mission which, coincidently, was the first mission at St. Boniface.

In his stay of a little more than a year Father Marshall had made great strides. He worked fast! He persuaded the sisterhood of St. Francis to conduct the school and succeeded in having the Franciscan Fathers give a mission. Both these works rebounded to the good of religion. Therefore, we feel it not amiss to presume that Father Marshall was foremost a religious man. That he, in his labors was concerned about the greater glory and honor of God.

We, however, must not labor under the impression that everything went smoothly under his regime, that all the children of his flock submitted to his gentle dictates for good. As everywhere, so at St. Boniface, there were members in the community who were always ready, for sake of argument, to call white, black; and vice versa. These people were treated as gently as possible and with the greatest consideration. Father Marshall thought less argument and more action would quiet these fastidious. But it seems apparent now from the data we have on hand that these people were irritated by the successes of their pastor. They, the few, of course, literally stood in the way of every progressive move. It, in time became a hard battle, and one for supremacy.

The climax came, when the faction of irreconcilables, were refused admittance to the office of the pastor. Their presence always caused trouble and the chasm of difficulty was becoming larger at each session. Father Marshall presumably thought that argument would not draw him closer to these people, and so he issued the order that he would not see them anymore. This, of course, incensed the unruly. They were going to force their entrance, they must be heard and more than that, their importance and rule should be recognized. These few people were creative of a great deal of unnecessary trouble and scandal and, for the most part, over nothing at all.

When, therefore, they had secured the police to accompany them to the rectory in an effort to gain admission to the parsonage and force their presence upon the pastor; the maid, seeing the officers, became affrighted and ran to the school, there to seek refuge with the nuns. The angry few ordered the police to arrest her because she failed to open the door, which seemed to them a breach of respect for authority. The whole affair came to a very sad close. Father Marshall resigned his pastorate. Rather than being the object of undeserved scandal and publicity, he decided to leave the parish for which he worked untiringly. It was a case of the organized few against the disorganized many that brought about this result. But historical data bears witness to the worthiness and good intentions of the pastor of St. Boniface Church, for Father Marshall had very many good qualities which were amply sufficient to offset any undiplomatic move that he may have made. There was no reason for the whole affair. It was indeed unfortunate that it ever came to pass. But be that as it may, Father Marshall lives in history, as a martyr to cruel and uncalled for persecution.

Few of the outstanding qualities of Father Marshall can herewith be mentioned. He was a learned man. He spoke English, German and Polish fluently. Occasionally, he even conducted devotions in the Polish language. For at that time, the Poles were beginning to make entrance in the settlement. He was concerned about all the people of the vicinity and being a linquist was surely able to give them his personal and undivided attention. It must be remembered that St. Boniface Church was the first church in this vicinity; where now, there exists within an area of a square mile seven Catholic Churches.

Father Marshall was what we may term a practical lin-

quist. He was able to speak fluently at least three languages. And he could speak. So that he justly deserves mention as an orator. He was brilliant in the selection of thought and its expression. There is no question but what he would have performed exceedingly greater wonders for the community and his parishoners if he would have had support. But no one man can win a baseball game. The pitcher may be the chief factor, but his support is unquestionably necessary to win. He may, at times, win alone—but not always. So, good Father Marshall won, alone sometimes, but could not stand up always under the heartless indifference tendered him.

We ought not close this chapter without some consideration of Mr. Nicholas Alles, who was engaged as teacher in St. Boniface School from 1865 to 1872. In the year 1867 he succeeded Edward Ederer as organist and controlled the choir until relieved of that commission with the coming of Sister Fidelis in the year 1872.

Mr. Alles, who was in charge of the larger boys of the school was surely a great asset in achieving great progress throughout those early years. He worked in harmony with the venerable sisters after they had begun their career at St. Boniface. Hand in hand work increased the attendance at the school so that the increase numbered approximately one hundred more students from 1867 until 1872.

Entertainments were given by the children even in those early days. And while writers as a rule, in reviewing the efforts of amateurs at "home talent" affairs have an unwritten law that they will say everything "nice" and nothing of a disparaging nature. However, in this case, records indicate that such praise as may be meted out to the children taking part in the entertainments and the teachers who drilled the little ones, is by no means perfunctory, for from the littlest tot to

the biggest child each was perfect. One saw no pantomime there, no faltering, no fearful glances into the wings or into the great gathering, looking for moral support. Each was, in the parlance of the stage, "letter perfect," finished and conscious of the part he or she was to play, with a technique that would put to shame many of a more mature age and seasoned experience.

With the description aforewritten it is easy to visualize the successes that came to the venerable sisters, Mr. Nicholas Alles and the pastor, the Reverend Father Marshall. The early beginning of the school with the difficulties that were encountered will demand a chapter by itself. Permit this to suffice to crown the chapter of Father Marshall's career with glory. The highlights in his pastorate are three:

(1) His success in procuring the Venerable Sisters of St. Francis, Joliet, Illinois, to teach;

(2) The credit that should come to him for having caused the first mission to be held in St. Boniface;

(3) His own personal qualities—a talented linquist, orator and religious man.



Reverend Clement Venn
Third Pastor of St. Boniface Church

FATHER CLEMENT VENN



ATHER CLEMENT VENN was the pastor of St. Boniface from 1869 to 1895.

The Venn family migrated from Holland to Germany in the year 1574, when William the Silent, Prince of Orange, repudiated his Catholic faith and became a Calvanist. Father Venn's ancestor entertained the well founded suspicion that all the large Catholic landholders would soon be called upon to conform their faith to that of the Prince, and so he hastily and with great loss sold his possessions, and took his family across the border to Westphalia. God had blessed this fidelity to his faith, in a long line of descendants who in various ways have been distinguished in the service of the Church. Two of these, Fathers Theodore and Clement Venn came to America. Father Theodore Venn in 1859 entered the diocese of St. Paul, and Father Clement Venn was affiliated with Chicago.

Father Clement Venn was born in Driburg, Westphalia, November 23rd, 1834; he was probably baptized the same day, as he received the name of Clement whose feast day is on the 23rd of that month. His father was a physician, and as a staff physician had made the expedition to Russia with Napoleon. He was a strict Catholic and a good disciplinarian. Among the other notable men who were born and lived in Driburg at that time was Friedrich Wilhelm Weber, the immortal author of Dreizehn Linden, who was a school and play-mate of Father Venn.

Father Venn's early inclination to the priesthood was

fostered by his parents, so that at the age of 25, he was ordained, August 17, 1860. His first field was in the famous Diaspora. The word Diaspora is Greek and means scattered. It refers to the fact that there are very few Catholics in this district and that they are widely scattered over the land. The Diaspora has always and still is considered the most trying field for a priest. Its people are poor and mostly field laborers, since the large estates of which it is composed are owned by Non-Catholics. But in spite of this fact, or perhaps in consequence of it, the Diaspora has produced many great men in the Church. Many of the bishops and cardinals of Germany have received their early training in the priesthood there.

One day, while in the Diaspora, he was stationed at Magdeburg, Father Venn answered a sick call on the Bismarck estate. A young laborer was dying of small-pox. Father Venn contracted the disease, and while hovering between life and death made the vow, that, if he lived, he would go to America, which then was a missionary country. His face always remained slightly marked with the disease.

He recovered and arrived in America, August 1st, 1866. He immediately came to Illinois, where the dearth of priests was great, and was heartily welcomed by Bishop Duggan. His first appointment was Johnsburg, Ill., in McHenry County. He used to relate the following peculiar incident. A girl of his parish was courted by two of the young men. On the morning of her marriage to one of them, the other met her at the church door and in the presence of the whole congregation swore that she should never have any luck or happiness. While the occurrence made a disagreeable impression, it was considered merely as the ravings of disappointment and soon was forgotten. But shortly after that strange things began to happen. The crops of the young couple were fail-

ures while those of their neighbors were abundant; one after the other, horses, cows, and pigs died of an inexplicable malady. One morning the young woman called in one of her neighbors to take care of the little baby, while she went on an errand. When she came back a few hours later, she asked how the child had behaved and was told that it had slept all the time never making a sound. But when the mother took the baby from the cradle it was dead. This was a little too much for the good people of Johnsburg. They organized a posse, got a rope, and were going to hang the man who had cursed the family. Father Venn heard of their intentions and went along determined to prevent the lynching. The man admitted that he was responsible for all the misfortunes which had befallen. With the aid of a few books on magic, he had, he said, devoted himself to devil worship, always praying and asking misfortune for his enemies. Father Venn made him produce the books and burn them in the presence of the parishioners. It was only with the greatest difficulty that Father Venn dissuaded the crowd from the lynching, suggesting as a compromise that they should hang the rope from a tree before the man's house, with the threat that it would be used, if any other mishap ever took place. From that time calamity ceased to pursue the family.

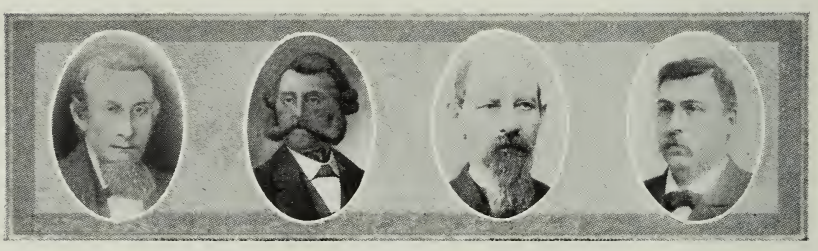
The second appointment of Father Venn was to Metamora, Illinois. The extent of our diocese at that time can be imagined from two appointments so far apart. But not only the diocese, but also the parishes were extensive, sick calls with the means of conveyance then in use sometimes consuming two and even three days. But Father Venn did not remain long at Metamora. In 1869 he became pastor of St. Boniface, and remained there twenty-six years.

For the Catholic Church in America, this was an unruly

Men Who Should be Remembered for Their Parish Activity



Joseph Stamm Frederick Billmeyer John Fensterle, Sr. Andrew Sprengel



Jacob Kiessling Peter Mueller Christian Bras Peter Kalteux



Bernard Stegmaier Peter Schommer John W. Dunnebacke Peter Schommer, Jr.

time. At this time occurred the great contest between the clergy and the people in various parts of the country. To this period belong the battles of Archbishops Kenrick in Philadelphia and St. Louis. Taking their cue from Protestants with whom they lived, the Catholic laity thought they ought to run the Church, appointing and deposing pastors. There never was any litigation in the diocese of Chicago, because from the very beginning Bishop Quarter had originated the corporation sole, by which all property rights are vested in the Bishop of Chicago. Bishop William Quarter was such a remarkable man, and his services of such far reaching importance effecting every parish that has been or will be erected in Chicago, that no history of any part of the diocese can omit to keep his memory green. He was our first Bishop. On Sunday, May 5th, 1844, (having been consecrated in New York, he arrived in Chicago after a journey of 18 days, by train, boat, stage, horseback, and on foot. There was no one to receive him. There was one parish, St. Mary's with an old church and a new one, building. His diary says: "I said mass in the old church and preached in the new. . . . There are at present only two priests in Chicago, Fathers St. Palais and Fischer." He died a sudden death on the 10th of April, 1848, not quite four years after his arrival. His remains were interred beneath the sanctuary of St. Mary's Cathedral. Two days after the great fire of 1871 they were removed and placed in the vault of Calvary Cemetery. Today they rest in the bishop's mausoleum in Mount Carmel. The diocese of Chicago was coextensive in those days with Illinois. When Bishop Quarter came, in all this territory, there were twelve priests and as many parishes; one parish and two priests were in Chicago. When he died in less than four years, there were 40 priests and 56 churches. In Chicago, there were

Men Who Should be Remembered for Their Parish Activity



Chas. Golly Albert Rosenberger Bernhard Schueneman JohnMoeller



J. B. Meiler Andrew Korthals M. H. Rauscher Peter Mueller

four churches, St. Mary's, St. Patrick's and the two German churches, St. Peter's and St. Joseph's. When he came there were no schools. When he died, the charter of the University of St. Mary of the Lake had been secured and the building had been erected, with its chapel dedicated to the Holy Name of Jesus. The convent of the Sisters of Mercy had been built with its chapel. A hospital and an orphan asylum had been begun. On March 15th, 1845, his diary says: "Objections were made to the incorporation in the name of the Catholic Bishop of Chicago. Now the act is in favor of the Bishop, and his successors, holding properties in trust, for the Catholics, and the advantages resulting from the passage of the bill may be enumerated as follows": The wonderful advantages of this Corporation in their entirety could not have been envisaged even by this far sighted man. Likewise the charter of the University of St. Mary of the Lake, with its complete powers could never have been obtained from any legislature since then.

On June 10th of the same year Bishop Hughes of New York, in a sermon at Chicago said: "Ah! if all would labor like Bishop Quarter! Look at what he has done; see that university; see that convent. What had he when he came here? and still see what he has left after him. Bishop Quarter is gone, but Bishop Quarter shall never be—can never be—forgotten in Chicago. . . . Oh! may all the bishops of Chicago be like the first." But while by the wise provision of Bishop Quarter legal battles were averted, the people of the diocese were nevertheless infected by the spirit of the times and were always causing trouble for their priests. This was especially true in German and Polish parishes, and St. Boniface was no exception. The first occasion for this strife between the new pastor and his people was as follows: A very

Women Who Should be Remembered for Their Parish Activity



A. Rosenberger C. Hellmuth Barbara Dunnebacke B. Schueneman



J. Moeller Margaret Billmeyer Helen Fensterle Josephine Stegmaier



Pauline Klingenmaier Josephine Sass Susanna Mathia J. Kiessling

disreputable character, a drunkard and very lax morally, having left his wife in Europe, was a member of the choir. With perfect justice Father Venn dismissed him without consulting the trustees or the officers of the St. Bonifacius Unterstuetzungs-Verein which organization was especially active in opposition to Father Venn. His "high handed" manner immediately aroused the opposition of the Unterstuetzungs-Verein, only too glad to find any pretext, and really constituted the source of all succeeding troubles. The Unterstuetzungs-Verein used to conduct many picnics, which were attended with drunkenness and excesses of every kind. In order to curb their power, Father Venn organized the St. Bonifacius Liebesbund in 1874. Its first officers were Franz Knietsch, Pres.; Michael Kallas, Vice-Pres.; Andreas Behrendt, 1st Sec.; Franz Issen, 2nd Sec.; Andrew Korthals, Treas. There were 160 members.

One of the most conspicuous and picturesque members of the parish from the very beginning was John Reisel, father, grandfather, and great grandfather of many of that name still living in Chicago. From the very beginning he was sexton, janitor, usher and in fact everything under Father Venn. His salary was ten dollars a month. He was the father of thirteen children. He was born in Rheinheier, Germany, October 13th, 1823, came to America in 1853, and died Feb. 15th, 1903. On Sundays he wore a blue sash trimmed with white and carried a goldheaded marshal's staff as the sign of his authority. He was very conscientious in collecting the seat money, and many a one was put out, because he was unwilling to pay. As the parish kept on increasing, he had great difficulty in determining who really was the owner of the pews, as pews at that time were still rented for the year. He was an extremely pious man, faithful to Father Venn, and

Women Who Should be Remembered for Their Parish Activity



Susan Mueller Harriet Frank Anna Weideman A. Korthals



Barbara Scholl Susanna Ludwig Susan Stamm B. Mayer

having at heart the interest of the parish. Father Venn insisted that the side aisles be free, and it was a great source of annoyance to Reisel that he could not persuade him otherwise.

John Reisel deserves mention in the biography of Father Venn, because he was a true and faithful friend, and because he helped a great deal in the organization of the parish. But the real purpose of introducing him here is the following incident. Shortly after the Liebesbund had been founded, Father Venn refused to permit the old Unterstuetzungs-Verein to receive Holy Communion in a body as a Catholic society at Easter time. The reason for this action was not only because they were the source of all opposition in the parish, that their picnics and other entertainments were a scandal to the rest, but also because a great many of them came totally unprepared, some of them having failed to go to confession, or to receive absolution, others being drunk, etc. But they were determined upon their rights. One Sunday morning they formed ranks outside and started to march down the middle aisle in all their regalia. Father Venn, however, had also determined upon a showdown. He knew that he had to fight the battle here and now. So in his vestments supported by the Liebesbund and the faithful members of the parish, he marched against them. He was at the head of his army, his faithful lieutenant John Reisel with the staff of authority at his side. The clash came about the middle of the church. In the battle that followed, the Unterstuetzungs-Verein was routed, regalia, banners and all were thrown out, and from that time they started to dwindle, and never asserted themselves again. Father Venn was in vigorous health, and did not shirk his part of the battle. But in spite of the protection of John Reisel, he received many a kick and

blow and was knocked over. A few days after the victory, John met one of the ring leaders, and solemnly assured him that he would not have any luck and that he would die a miserable end, because, he said: "Du hast einem geweihten Haupte im Hinteren getreten." His prediction was speedily fulfilled not only in the case of that one man, but in the case of many others. The judgment of God upon the opposition became so evident to the members of the parish, that in a short time all organized opposition ceased. Most of those who still remember Father Venn, recall him as a gentle saintly old man, knowing little about the stormy times, when like the warrior Bishops of old, he did not shrink even from physical combat in the cause of Holy Church.

The boundaries of the parish at that time were Lake Street on the south, and the river on the east. The northern and western boundaries were not defined and probably were coincident with the boundaries of the diocese. These boundaries have never been changed legitimately, and while practically and in fact he recognized the formation and existence of neighboring German parishes to the north and west, Father Venn always claimed that legally they have no existence, except perhaps that which comes to squatters by superannuation. But as the territory was extensive the parishioners were many; on the Saturdays before Palm and Easter Sundays, when they would congregate from this whole district for their Easter Duty, Father Venn frequently was in the confessional until one and two in the morning.

On the night of October 8th, 1871, the great Chicago Fire took place. Thousands of people were driven into the streets, homeless and penniless, and hundreds lay dead beneath the ruins.

Dr. McMullen, who will be mentioned again in this chap-

ter was rector of Holy Name Cathedral. On the eventful night he was on a visit to the south side. He said afterward, "We heard a great noise on the street, and on looking out of the windows for the cause, I was startled at witnessing an illumination as if the whole city was on fire. I heard the roaring of the flames, and saw a multitude of people carrying household goods, and rushing toward State Street bridge; I started on a run with the others, and by the time we reached the bridge it was burning." He vividly describes, how the flames would rise several hundred feet high and roll in billows for blocks ahead; how the orphans guided by the Sisters of St. Joseph were fleeing over North Avenue Bridge to the western prairie as the only safe place of refuge. By 7 o'clock on the 10th of October, nothing was left to burn. During these dreadful days and the weeks following Fathers Clement Venn and Thomas Burke of St. Columkille's the only churches that escaped the conflagration, did everything in their power to relieve the situation. St. Boniface Church and School and every available place was thrown open for the sufferers. Father Venn and his mother worked days and nights bringing in clothing, bedding and victuals for their countless guests. An eye witness, tells how on one occasion, since vehicles could not be obtained, Father Venn came into the school loaded down with hams, and bacon, and sausages which he had gathered, God knows where. "Strung together he had six hams hanging over his shoulders, three in front and three behind; from his elbows hung slabs of bacon, and in his hands in front of him, he held strings of sausages. His face was black with cinders and smoke, and he walked very slowly lest he might drop some of his valuable cargo." The joy at such a sight among the starving people can be imagined.



Interior of Frame Church

The poem of John Greenleaf Whittier will describe in verse the aid and sympathy which was in evidence during that trying disaster.

Men said at Vespers: All is well!
In one night the city fell;
Fell shrines of prayer and marts of grain
Before the fiery hurricane.

On threescore spires had sunset shone,
Where ghastly sunrise looked on none;
Men clasped each other's hand and said:
The City of the West is dead!

Brave hearts who fought, in slow retreat,
The fiends of fire from street to street,
Turned, powerless, to the blinding glare,
The dumb defiance of despair.

A sudden impulse thrilled each wire
That signalled round the sea of fire;
Swift words of cheer, warm heart throbs came;
In tears of pity died the flame!

From East, from West, from South, from North,
The messages of hope shot forth,
And underneath the severing wave,
The world, fullhanded, reached to save.

Fair seemed the old, but fairer still
The new dreary void shall fill,
With dearer homes than those overthrown,
For love shall lay each cornerstone.

Rise! stricken city!—from thee throw
The ashen sackcloth of thy woe;
And build, as Thebesto amphion's strain,
The songs of cheer thy walls again!

How shrivelled, in thy hot distress,
The primal sin of selfishness!
How instant rose, to take thy part,
The angel in the human heart!

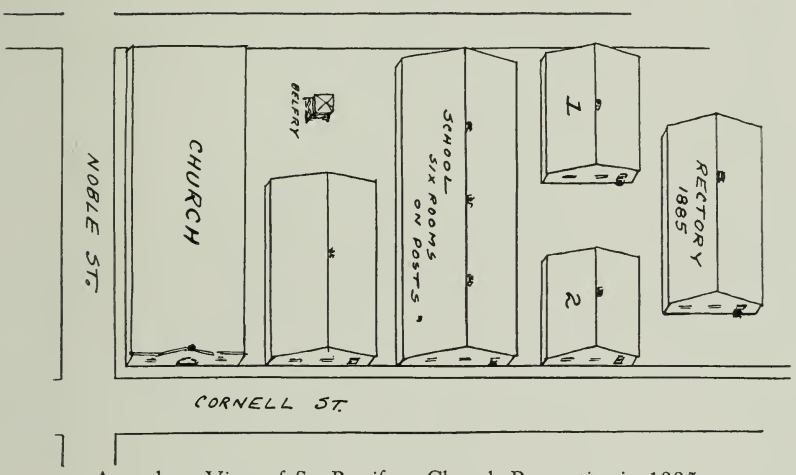
Ah, not in vain the flames that tossed
Above thy dreadful holocaust;
The Christ again has preached thru thee
The gospel of humanity!

Men lift once more thy towers on high,
And fret with spires the Western sky,
To tell that God is yet with us,
And love is still miraculous.

This memorable event, started a new era in the growth of St. Boniface Parish. Many of those who had come over as refugees bought property and made their permanent residence here. Many of the old frame buildings still in evidence on our alleys and streets date from that time. It also meant a new era of building for the parish itself. Father Venn was not a successful builder. Of the buildings that he erected only one remains, the old priests' house, now used for the nuns' convent. The reasons for his failure in this respect were first of all his own timidity and conservatism. He was afraid of debt, and did not wish to burden his people. The second reason was the opposition of the laity, who still

wished to have a determining voice in parish financing. He therefore, had to resort to compromise to enlarging and patching, when he himself often was convinced of the advantages of more radical changes.

The plan of the buildings in 1891 was as follows:



Aeroplane View of St. Boniface Church Properties in 1885

The church, originally a small building, had been moved back to the alley, and extended in front to the street. This was done shortly after the fire. The belfry had been erected in 1883 to accommodate the bells for which there was no provision made in the church. The bells had been bought in 1882. They arrived in January 1883, and were blessed and installed in February, 1883. They are the same wonderful bells in our church tower today. In 1874 the school had been remodeled and enlarged so as to contain six class rooms. The school was on posts, but a brick foundation had been placed under the church, the foundation of a more pretentious edifice of the future, which, however, failed to meet the building requirements. The house between the church

and school was the rectory. The sisters' convent is marked by No. 2. In 1885 the last building was added, a three story brick, which was used as the rectory. The first floor of the old rectory was occupied by the sisters in 1886, and the second story was changed into a parish hall, also serving the purpose of an additional class room for the school. Of all these buildings only two remain on the premises. The priests' house built in 1885, now used as a convent, and the old rectory, now used as the janitors' house. The nuns' convent originally used as the rectory was the only building Father Venn erected according to his own mind. It is a splendid three and a half story structure of brick, and compares creditably with the more pretentious buildings put up later. This building which to-day is valued at $25,000, cost $5,000.00. But the expenditure of this amount which to us seems ridiculously small, as usually, aroused the anger of the bad element in the parish. They complained that he was erecting a palace for himself, and that a frame building certainly should have been good enough. It is easy to see, why Father Venn did not become a great builder. But he foresaw the day when building would become necessary, and he faithfully and scrupulously prepared the way for his successor, who received the parish from his hands not only unencumbered with debt, but with $20,000.00 in the bank.

Father Venn was a scholar. The training of the priests in the early days in this country necessarily was far from thorough, and after their ordination they were far too busy to give much time to study and reading. Father Venn, however, in the midst of his work retained his love for the science he had learned in his youth. He was very fond of the classics, Latin and Greek. Unlike many other immigrant priests he immediately set himself to master the English language, and

acquired great fluency in it. On account of this, he was accused by some of his parishoners of attempting to make the parish Irish. On one occasion when he read a letter from the bishop in English, some of the kickers walked out of the church saying: "Das darf man sich nicht gefallen lassen."

His house soon became the rendezvous of the litteratti among the clergy. His thorough knowledge of theology and his sound judgment were frequently consulted by such men as Dr. Butler of St. Johns, who was appointed bishop, but died the day before his consecration; Dr. Barret of St. Stephans, who was shot by a fanatic; Father Burke of St. Columkill's, and Father Dunne, present bishop of Peoria. Perhaps the most learned of all these friends, and the one who deserved the most credit for his work for the diocese was Dr. John McMullen, later Bishop of Davenport, Iowa. The third bishop of Chicago, Dr. Duggan, became insane. Father McMullen had noticed the symptoms of approaching insanity for some time, and fearing the confusion it might bring into the diocese had consulted his fellow priests, among them Father Venn, who at that time was still at Metamora, about the best course to pursue in this fearful state of affairs. He was advised by them to go to Rome and state the case. At this conference he had become acquainted with the deep learning and sound judgment of Father Venn, and when Bishop Foley was appointed the head of the diocese, even before his consecration, at the suggestion of Dr. McMullen, he made Father Venn pastor of St. Boniface. Shortly afterwards Dr. McMullen became the pastor of the Holy Name Cathedral. He chose Father Venn as his confessor, and became a frequent caller at St. Boniface.

While Father Venn was at Metamora, his father died in Germany and his mother, since most of her children were



Dr. Carl Venn
Still a Resident of the District and Parishioner

in America, came, to make her home with Father Venn. She was an excellent cook, and good entertainer. Dr. McMullen and the other priests who frequented St. Boniface always paid their respects to her, and her excellent table. She died May 1st, 1879. In her last illness she was attended by "Miss Lizzie" Salm who remained the housekeeper of Father Venn until his resignation in 1895.

Another brother, Mr. Charles Venn, born April 2, 1844, had come to this country in 1861. Although very young, he became a professor at a boys' school in St. Paul. This school had been founded by Father John Ireland, later Archbishop of St. Paul, who had been ordained in 1861 together with Father Theodore Venn. Father Ireland later became chaplain in the army, and the school was discontinued. The young professor, desirous of studying medicine then came to Chicago. He, however, retained the friendship of Bishop Ireland until the day of the latter's death. Bishop Ireland never failed to visit Dr. Chas. Venn when he came through the city. Charles Venn entered Rush Medical College and after obtaining his degree spent some years in the clinics of Europe, especially Vienna. He was a favorite student of Virschow, by whom he was entrusted with a great deal of private research work. At that time the miracles of Blessed Catherine Emerich were attracting attention in Europe, especially in Germany. Dr. Virschow, who was an unbeliever was on the committee of investigation. Upon his return Dr. Venn, who was a staunch defender of the faith asked him, what he thought of the miracles. To which Virschow reluctantly admitted, that they were something he could not explain. While in Europe, Dr. Venn found time to visit the places made famous by the reformation of Luther, and he has kept up his historical interest in the Reformation all his life.

Upon his return to America he was made Professor of Anatomy in Rush Medical, his Alma Mater. He immediately resigned this position when it was hinted that he ought to become a Free Mason. At the request of Father Venn, he chose the neighborhood of St. Boniface as his field of work, and in February, 1881, married Miss Louise Dinet, the daughter of Mr. and Mrs. Joseph Dinet, members of the parish since its foundation. Miss Dinet, however, had been born in Belfort, France, in the home of her ancestors. The mother of the young lady, Mrs. Adele Dinet, came to America shortly after the first church was built, and being a strict Catholic, went to mass the first Sunday. She was put out of one pew by John Reisel, and prevented from entering another by the occupant and owner, but was finally rescued by Mrs. Splitthof, well known to all old parishioners. Mrs. Splitthof not only gave her a seat in her own pew, but secured her name and address and eventually enrolled her into all the women's societies. Mrs. Dinet spoke no German and Mrs. Splitthof spoke only German. But for almost fifty years they managed to get along. The only misunderstandings were occasioned by the fact that Mrs. Dinet always answered, "Ja, Ja," when sometimes Mrs. Splitthof expected her to say, "Nein." Mrs. Dinet died in 1922 in her eighty-seventh year. Her name is perpetuated in the church, by the donation of four windows, being those back of the confessionals. Her husband Joseph, who died in 1884 bequeathed the parish church $5,000.00.

The presence in the parish of his brother and his family was a great consolation to Father Venn. When the cares of his position and the worries from the opposition pressed upon him too heavily he always found rest and consolation there. His brother's children especially brightened his life. They are Theodore, Charles, Henry, and Louise, now Mrs.

Paul Juhnke. The children of the parish in general were very dear to Father Venn, and they all loved him, because they knew he loved them. When they made their first Holy Communion, which was on Low Sunday, he preached three times. (1) After the children entered the church; "renewal of Baptismal vows;" (2) After the reading of the Gospel; and (3) just before Communion. His exhortations to the young never failed to bring tears to the eyes of old and young. Father Venn was a splendid orator on all occasions, frequently mounting the heights of eloquence.

In 1891 the parish had increased to more than 600 families; besides his own people Father Venn took care of a great many of the parishioners of Holy Trinity Polish Church, which in consequence of the old trouble between the clergy and the laity had been closed for 18 years. This church finally was reopened by Msgr. Satolli, papal delegate at the time, and entrusted to the Holy Cross Fathers.

On acount of his experience with the picnics of the Unterstuetzungs-Verein, Father Venn never favored picnics as a source of parish revenue. But he did have many Bazaars, which were generally held in the Northwest Hall, corner Cornell and Rose Streets, the Aurora Turner Hall, Milwaukee and Huron; one even was held down town in the Metropolitan Block. While his enemies were untiring in harrassing him, he had from the very beginning gained the regard and the love of the vast majority. Among these a few deserve particular mention. Mrs. Juliana Schueler, was a wonderful help to him at all the bazaars, and in any undertaking to raise money. At the time of the Bazaars she would get a wagon and travel from store to store, even down town, and bring loads of articles, bedspreads, quilts, curtains, chairs and other furniture, jewelry, etc., to the hall. The

Demes brothers, George and John, collected the pew rent which was paid quarterly in the sacristy. At one time there was a difference between the cash and the accounts of three cents. Father Venn and the Demes brothers worked three evenings trying to locate the mistake, occasioned by the German writing of the number 7 which had made it a 4. Andrew Sprengel, was another pious old soul who went to mass every day. In 1894 a fire broke out in Schuenemann's and quickly spread to the roof of the church. In putting the fire out, one of the fireman broke through the ceiling. The insurance company awarded $300.00 damage, which Andrew Sprengel repaired for $12.00. There were many others who at various times distinguished themselves for loyalty to their pastor and devotion to their parish. Many of their names and deeds are forgotten, while others will be mentioned elsewhere in this book. We have space only to enumerate the assistant priests during his time.

The baptismal record of the parish shows the following signatures:—

March 12th, 1865 to April 7th, 1867, Father Phil Albrecht, except the period from Feb. 18th, to March 17th, 1866, which entries are signed by his brother, Max Albrecht. During this period there were a total of 220 baptisms. The penmanship of Father Albrecht and his brother is very beautiful.

From April 7th, 1867 to June 9th, 1867, there are no entries in the record. From June 9th, to June 30th, there are ten entries signed by D. Niederkorn, S. J. The penmanship is very poor.

From July 6th, 1867 to August 15th, 1869, the entries are signed by J. A. Marshall, a total of 360. The penmanship is execrable.

From Sept. 4th, 1869, to July 27th, 1895, there are a total of 6,651 baptisms. The entries are mostly signed by Father Venn, whose penmanship, though by no means beautiful is always legible. This gives an average of 256 baptisms a year, and indicates a very large parish. The largest number was in 1888, viz., 335.

The name of the first assistant, H. Bangen appears in the book, Feb. 22nd, 1878. The penmanship is legible, but not beautiful.

On April 22nd, 1883, we find the signature of John M. Schaefer. The penmanship is legible.

On February 2nd, 1884, the name of Westharp, begins to appear. The penmanship is good.

August 8th, 1887, we have the signature of P. L. Biermann, whose entries are exact and legible.

The entries of J. Dickmann, which began, August 5th, 1889, are very beautiful.

The entries of Joseph Rempe, the first of which appears, January 7th, 1890 are almost illegible.

The first entry signed by Father Albert Evers, as assistant appears Sept. 30th, 1890. His penmanship, both as asistant and later as pastor is abominable.

On Sept. 10th, 1891, we have the first entry by A. Wolfgarten. His penmanship is fair, and the entries accurate.

On February, 21st, 1895, the name J. Meyer, appears the first time. His penmanship is beautiful, and the entries are accurate.

The reason for the prominence given to the penmanship of the pastors and assistants of the parish is gratitude on one side and resentment on the other, since this chapter is written by one who has to decipher these records almost every day.

Two priests of the parish said their First Holy Mass in St.

Boniface Church during the pastorate of Father Venn. They are Father Paul Rosch who said his first mass on June 24th, 1895, and Father J. P. Suerth on December 10th, 1893.

In the 62nd year of his life, in the year 1895, Father Venn resigned as pastor of St. Boniface. As his successor, he suggested to Archbishop Feehan one of his former assistants, Father Albert Evers. Father Venn took up his residence in Germany. On three different occasions he revisited his old parish. He died November 13th, 1911. In accordance with his wish his remains were brought to this parish, where he had labored so long and faithfully. Archbishop Quigley sang the funeral mass, and Bishop Edmund Dunne of Peoria, his old friend, preached the funeral sermon in German. With a large concourse of clergy and laity, his remains were interred in St. Boniface cemetery, where they await the day of Resurrection. As a posthumous token of affection he bequeathed $4,000.00 a large portion of his estate to his beloved parish. Requiem masses are said every year for the repose of his soul, on the 13th and 23rd of November. May his soul rest in peace.

FATHER ALBERT EVERS



ATHER ALBERT EVERS was pastor of St. Boniface from August 3rd, 1895, to July 8th, 1916.

From all his assistants, he was chosen by Father Venn, as the one best fitted for the immediate needs of the parish.

He was born in Warburg, Westphalia, July 10th, 1863. He made his classics in Germany, but Philosophy and Theology, in St. Francis, Wisconsin. He was ordained by Archbishop Heiss, in the seminary chapel, June 24th, 1887. He said his first Holy Mass in St. Nicholas' Church, Aurora, Ill., whose pastor, Father Schnueckel, had been his friend, and whose first assistant he became.

About September 30th, 1890, he was appointed as assistant at St. Boniface Church. A little less than a year later he was appointed pastor of the Church of the Immaculate Conception, in Kankakee, Ill. He was in Kankakee a little less than four years. During this time, he built up the parish spiritually and financially, and endeared himself so much to all the people of the town irrespective of creed, that today after more than thirty years, he is still remembered.

His skill at raising money, is illustrated by the following story. At a Fair for the benefit of the parish, he had a popularity contest between a certain Mr. Kruse, a wealthy lumber man, and another man of the parish. Mr. Kruse seems not to have been over-generous, but Father Evers resolved that he would make up for past remissness this time. The other



Reverend Albert Evers
Fourth Pastor of St. Boniface Church

man whose name is forgotten, had a great many friends, but not so much money. As the contest progressed Father Evers met Mr. Kruse one day and told him that the other man was getting far ahead of him. Wounded in his pride, Mr. Kruse gave him fifty dollars to overcome the lead of his rival. The following day, another member of the parish instructed by Father Evers, remarked to Kruse, that unless something was done, he would fall far behind, and Kruse came across with another fifty. This ruse was used constantly until the end of the contest, when to the amazement of Kruze and the mirth of the whole town, he was over eight hundred dollars ahead. For a few weeks after the event, Mr. Kruse was seen walking the streets of the town shaking his had and muttering to himself, "Oh, Kruse, Kruse!"

The reason which induced Father Venn to suggest Father Evers as his successor was his strong character. He was determined, strong and self-willed, caring little for opposition. A character of that kind was needed in St. Boniface, if the buildings, which had to be erected soon, should be worth while.

Father Evers became the pastor of St. Boniface, August 3rd, 1895. In October of 1896, the old school had been removed and the new one was ready for occupancy. It contains twelve large classrooms, perfect and up-to-date even now, thirty years afterwards, the top floor contains a large entertainment hall fitted out with a good stage, a smaller society hall seating about a hundred people, and a large kitchen. The basement contained club rooms, a bowling alley, and the heating plant. The cost of the building was $50,000.00. It could not be built today for less than $300,000.00 The expectation of Father Venn had been realized. This indeed was rapid work.

On March 2nd, 1896, and on April 28th, of the same year, the following items occur in the expenditures: Jacob Geneser for land $6,000.00; Ferdinand Degen for property $3,350.00. By these purchases, Father Evers acquired the property on Noble St. north of the alley, and made an outlet for the alley on Walton St. By city ordinance, he secured possession of the alley, and enough property to build the magnificent church and rectory he had in view.

After a short breathing time he began the building of the new rectory and church. The rectory and the north end of the basement of the church were built first, so that the basement could be used for services after the old church had been torn down. A good view of the house is obtained from the picture in this book of the Laying of the Corner Stone by Bishop Muldoon, on September 7th, 1902.

The ground for the new church was broken, March 1st, 1902, and on Christmas day, 1903, the first solemn high mass was sung in the new edifice. The June, 1904, "Pfarrbote der St. Bonifacius Gemeinde" contains the following:

"In August, 1895, Rev. Albert Evers was called from the Immaculate Conception Church, Kankakee, Illinois, to fill the vacancy made by the resignation of Father Venn. He is progressive and energetic. He has a host of friends and admirers, who are staunch and loyal, because of his zeal, charity, and strength of character. . . . Upon entering his new field of labor, he began to infuse new life into the various societies. When these were newly invigorated, he turned his special attention to the school. 'We must have a new school,' he said. 'If once the school is built, the church will follow as a matter of course.' The school building in all its detail work and practical arrangement is one of the best in the city. As far as the course of education is con-

cerned, it is only necessary to state, that since 1868 it is in charge of the Sisters of St. Francis, of Joliet. They are so well known as an educational body, that their name itself is guarantee for success and progress. Besides the class rooms, the building contains a bowling alley, club rooms, and large entertainment hall. It was erected at a cost of $50,000. . . . Hardly had this task been completed, when the energetic pastor turned his attention to the erection of a new church. The parish is one of the most flourishing, of the oldest and of the most prominent, and the temple of worship should be in keeping. . . . The church is a magnificent structure. Large, stately and imposing, it compares in architectural beauty, with the finest churches in the west. One of the most comfortable rectories in the city adjoins it to the north, costing with the church itself $110,000. . . . The edifice was designed by Henry J. Schlacks under the direction of the pastor. It covers an area of 80x218 feet and is of Roman style of architecture. It is constructed of pressed brick with Bedford stone trimmings, tile roof and copper cornices, and the interior columns and the roof trusses are of steel. The main tower of the belfry is over 150 feet high. . . . The interior of the church is 160 feet deep, 40 feet wide and 52 feet high, and has a seating capacity of 900. The windows and altars are temporary, and will be removed in the near future, to be replaced by new ones to be imported from Munich." So far the article from the "Pfarrbote."

Another article says: "Mit gerechtem Stolze schaut die St. Bonifacius Gemeinde auf ihr neues Gottes Haus. Es ist eine Perle der Baukunst. Sein Aeuszeres fesselt den Blick des Vorbeigehenden und fordert ihn gleichsam heraus mit kritischem Auge das Ganze zu mustern um irgend einen Fehler zu entdecken. In der Naehe der Kirche werden die Schritte

The Third Pastor of St. Boniface Church Grouped with His and Father Evers' Curates



Reverend Henry Hauser — Reverend Jos. Meyer

Reverend Clement Venn

Reverend Wm. Faber — Reverend Leon Linden — Reverend F. A. Rempe

unwillkuerlich langsamer und wenige gehen vorueber ohne dem imposanten Bau einige Aufmerksamkeit zu schenken, ja, die meisten bleiben stehen, um mit mehr Musze dieses Kunstwerk betrachten zu koennen. Doch, ob man von den Grundmauern bis zur Turmesspitze seine Blicke pruefend wandern laeszt, ueberall begegnet einem dieselbe Soliditaet, gemildert nur durch die Reinheit and Schoenheit der Formen. Ernst, Ruhe, Masz—die Charaktereigenschaften des romanischen Baustilz, sind hier eingepraegt, und machen den ganzen Bau zu einem wuerdigen Dollmetscher des Ernstes, der Ruhe, der Ordnung, die in jener Religion herrschen, fuer deren Gottesdienst er bestimmt ist. Und tritt man ein durch das herrliche steinerne Portal, an der Taufkapelle, mit ihrer kunstvoll gewirkten eisernen Gitterthuer vorbei, wird man gefesselt von der Fuelle des Lichtes, von dem Reichtum und der Schoenheit der Architektur von dem edlen Ernst, die den weiten Raum durchwehen und beleben—und lebhaft kann man sich vorstellen, in welcher Pracht dieses Gotteshaus einst prangen wird wenn noch Malerei und Sculptur ihre Erzeugnisse dort glaenzen lassen. . . . Und doch, trotz allen Glanzes, aller Schoenheit, fehlt es dem edlen Bau an etwas Wesentlichem. In den Augen der Kirche ist er noch ein Leib ohne Seele. Denn hoeheres Leben hat ihn von der Mauer bis zur Turmesspitze noch nicht durchschauert, Gottes Odem weht noch nicht durch seine geraeumigen Hallen. Es fehlt ihm die kirchliche Weihe, jene Weihe, die diesen kunstvoll errichteten Bau zu einer Kirche, zum Hause Gottes, zum Vorhof des Himmels umbilden soll. Doch auch fuer ihn ist bereits der Schoepfungsmorgen, der Pfingsttag angebrochen. Am 5ten Juni, dem Gedenktag des hl. Bonifacius, des Patrons der Gemeinde, an dem herrlichen Feiertag der Kirche—Fronleichnamstag—soll durch bischoefliche Haende Gottes Segen

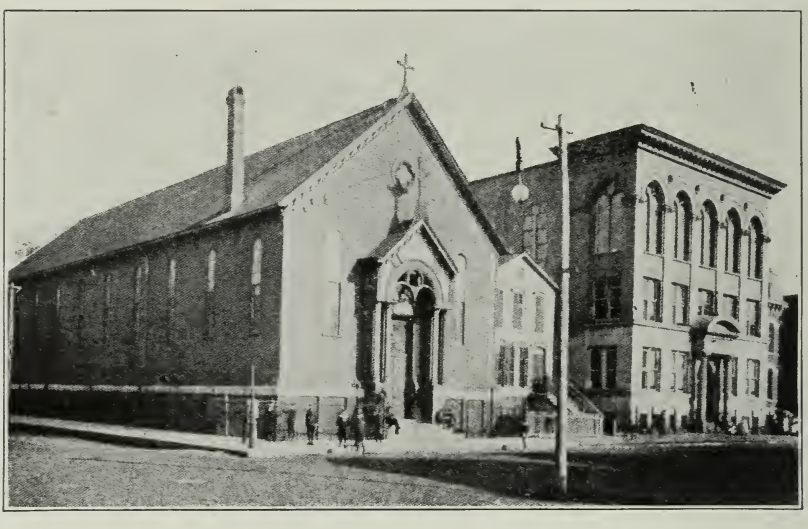
in den neuen Bau geleitet werden, um dort zu einer neuen Heilsquelle sich zu sammeln. . . . Denkwuerdig wie kein anderer ist darum dieser Tag fuer die St. Bonifacius Gemeinde—denkwuerdig nicht allein wegen der hohen Wuerdentraeger, welche mit ihrer Gegenwart das neue Gotteshaus beehren werden, der groszen Anzahl von Priestern, welche der Feier beiwohnen werden; sondern vor allem weil 'heute ist diesem Hause Heil widerfahren,' 'Hic est domus Dei, et porta coeli.' "

In order that proper credit may be given to the parishioners of those days, who actively supported their pastor, and made the building of this beautiful church possible, the names of the notable contributors as they appear for the year 1902 are given: Theodor Mieling, $50; John Wagner, $25; Frank Kongorski, $25; John Nabor, $20; Johan Mathia, $25; Anna Rohold, $25; Frank Leermann, $25; Albert Veitle, $20; Frank Grun, $50; A. Wesemann, $25; Kallas, $40; Gustav Quiatkowski, $20; Jacob Blume, $20; Paul Weiss, $25; Bernhard Stegmeier, $25; Andreas Stenzel, $25; Paul Schroeder, $50; Alb Golnik, $100; Kiesling, $25; Mrs. Lauermann, $100; Ignatz Kuschinski, $30; Frank Staal, $20; Guerten, $35; Peter Brod, $20; Kallas, $25; Guerten, $25; Peter Hammer, $20; Albert Orzada, $25; Kreft, $45; Wiseski, $20; Ch. Golly, $50; Joseph Moeller, $25; Joseph Schufreider, $25; Franz Musolf, $25; John Bredel, $30; Jacob Schmidt, $25; Andreas Behrendt, $25; Gertrude Schabelski, $30; John Wruck, $20; Peter Steib, $25; Simon Sass, $25; Christ Fiedler, $20; Jacob Nelles, $150; Frank Kolakowski, $25; Jacob Barski, $50; Hieronymus Gerlach, $20; Jacob Hoffmann, $20; Johann Sowka, $50; Helena Braun, $20; Julius Weske, $50.

That the priests had their difficulties also then can be in-

ferred from the following sermon which was preached by Father F. A. Rempe Sunday evening, May 25th, 1903. "Es ist dieser Tag ein denkwuerdiger in der Geschichte der St. Bonifacius Gemeinde. Wir wollen heute Abschied nehmen von einem anderen Freunde, von diesem alten Gotteshause. Zum letzten Male hat sich heute Abend diese ganze Gemeinde versammelt zur oeffentlichen Andacht innerhalb seiner morschen Mauern, und unter seinem ehrwuerdigen Dache. In wenigen Tagen wird es unter dem Schwunge der Arbeiter hinsinken, um fernerhin nur in der Erinnerung zu bestehen. Nicht mit Verachtung wollen wir es niederreiszen, nicht ohne Ehrfucht sein Ende betrachten sondern ehrerbietig wie am Grabe eines teuren Freundes wollen wir die Schluszfeier begehen; denn wir koennen nicht vergessen, welch heiligem Dienste es geweiht, welche Erinnerungen es uns schauen machen, welchen Segen es uns gespendet. Seit dem 5. April, 1865, da es hier von den ersten deutschen Ansiedlern dieser Gegend errichtet wurde, bis auf den heutigen Tag hat dieses Gotteshaus den erhabensten Dienst geleistet—es war trotz seiner Armut ein Haus des Allerhoechsten, die Wohnung Gottes unter uns Menschen. Hier hat es Gott gefallen, den Tron seiner Gnade auszuschlagen und segnend unter uns zu weilen—darum ist dieses Haus ein heiliger Ort. Darum habt ihr es hoch in Ehren gehalten. Nicht genug kann dies zu Eurem Lobe hervorgehoben werden, dasz obwohl es gewisz nicht angenehm ist, dasz andere juengere Gemeinden schoenere Gotteshaeuser haben und veraechtlich auf Euch herabschauen, Ihr dennoch treu zu dieser Gemeinde gehalten, dasz ihr Euch um dieses Kleinod geschaart, um eine Gemeinde zu bilden, welche zu einer der Bluehendsten deutschen Gemeinden unserer Stadt geworden ist.

"Dieses Gotteshaus ist Euch teuer, weil es verknuepft ist



The Church and New School

mit den denkwuerdigsten Tagen Eures eigenen Lebens und dem Eurer Familie. Viele von Euch sind hier Kinder Gottes geworden durch die hl. Taufe, viele haben hier zuerst ein reumuetiges Gestaendnisz ihrer Fehler abgelegt zur Vergebung ihrer Suenden. Hier ist zuerst das Brod des Lebens gereicht worden, hier seid Ihr nach Handauflegung des Bischofs Streiter Gottes geworden, von dieser Kirche kam der Priester zu Euren Kranken und in der letzten Stunde, von dieser Kirche aus sind Kinder, Geschwistern, Eltern, Freunde begraben worden. Im Winter und Sommer, in Regen und Schnee, hat diese Kirche Euch aufgenommen, ihre Priester zu Eurer Hilfe bereitgestanden. Diese Kirche war Zeuge vieler glaenzender Festtage, feierliche Prozessionen, erhabener Handlungen, ergreifender Missionen, Primiszfeierlichkeiten und dergleichen mehr. In Freud und Leid seid Ihr zu dieser Kirche geeilt. Wer zaehlt die Gnaden, die hier unsichtbar Eure Seelen erfuellt, die Gnade der Erleuchtung durch das

Wort Gottes, der Kraeftigung durch die hl. Sakramente, der Bekerung durch Missionen und gute Beichten, der Beharrlichkeit durch die mannigfaltigen Gnadenschaetze Gottes. Kann es uns da Wunder nehmen, dasz diese Kirche trotz ihrer Armut Euch ans Herz gewachsen ist und dasz Ihr nicht ohne Wehmut zusehet wie diese Staette des Segens und der Gnade in einen Truemmerhaufen verwandelt wird, um dann ganz zu verschwinden?

"Doch Ihr wisset es, es geschieht ja nicht, weil wir kein Verstaendnisz haben fuer seine glorreiche Vergangenheit, nicht weil wir einen hl. Ort nicht gebuehrend ehren, sondern, weil es notwendig ist, um einem neuen und wuerdigeren Gotteshause Platz zu machen. An der Staette des alten Gotteshauses soll ein neuer herrlicher Tempel erbaut werden; Gott zur Ehre, unserer hl. Kirche zur Zierde, Euch zu unsterblichem Ruhme.

"Viele Jahre habt Ihr Euch darnacht gesehnt, viele Jahre grosze Opfer gebracht. Einen geistigen Tempel habt Ihr daher schon laengst errichtet; die St. Bonifacius Gemeinde ist bekannt fuer ihr reges religioeses Leben, Ihr seid bekannt fuer Eure Froemmigkeit und Euren hl. Wandel.

"Mit froher Hoffnung im Herzen blicken wir den groszen Tag entgegen, da wir zum ersten Male eintreten koennen in jenes schoene Haus, welches durch Eure Muehe und Opfer aufgebaut werden soll. Bis jener Tag kommt, sollt Ihr treu ausharren, ruestig, freudig weiterarbeiten. Ihr sollt beten um ein glueckliches Gelingen dieser groszen Arbeit, denn an Gottes Segen ist ja alles gelegen. Ihr sollt auch keine Muehe und Opfer scheuen, um die Koston zum Bau herbeizutragen. Jetzt besonders da wir uns mit anderen Raeumlichkeiten be jetzt besonders da wir uns mit anderen Raeumlichkeiten behelfen mueszen, sollt Ihr nicht diese Gemeinde verlassen, um

in einer anderen Kirche den Gottesdienst beizuwohnen, oder viel weniger noch den Gottesdienst ganz versaeumen, und bleibet treu der Gemeinde, bringet diese kleinen Opfer und Gott wird Euch lohnen.

"Seid einig wie im Glauben, so auch im Streben und Arbeiten fuer das Wohl dieser Gemeinde. Bleibet ihr treu Eurer Kirche, die Eure Familie geworden; schaaret um Euch hier in dieser Gemeinde Eure Freunde und Verwandte, welche die alte Heimat verlassen, fuehret sie ein bei uns, damit diese wie sie frueher gewesen auch in Zukunft sein sollen, ein Bollwerk unseres Glaubens, und Sitten und Tugenden Eures alten Vaterlandes.

"Seid Ihr so gesinnt, dann wird Erfolg Eure Muehe kroenen. Was schadet es dann, wenn einige unserer Arbeiter teilnahmslos oder gar unwillig gegenueberstehen. Wo guter Wille und aufrichtige opferwillige Arbeit und Gottes Segen, da wird, da musz der Tag kommen, wo unser Werk gluecklich vollendet ist."

This clever sermon is given in its entirety, not merely because it is an oratorical gem, worthy of perpetuation, for the things it says, but historically for the things it leaves to conjecture. We can easily see that there was opposition to the tearing down of the old church and to the erection of the new. We can see that this opposition was formidable enough, either to be coaxed into co-operation or to be shamed into silence. We can see also that the grim specter, that in coming years almost brought the parish to extinction, had already then cast the shadow of fear upon the pastor and his dwindling flock.

But before we pass over to the study of this shadow, let us tarry awhile with the contemplation of the parish in its halcyon days.



Dedication of the New Church, 1904, by Right Reverend Archbishop Quigley

On June 5th, 1904, the solemn dedication of the church took place. The next day all the city papers featured an account of the proceedings. The report of the Chicago Examiner is given, as an example:

"Through crowded streets, decorated with flags, banners and evergreens, 30,000 men marched yesterday as a part of the ceremonies dedicating the new St. Boniface Catholic Church, Noble and Cornell Streets.

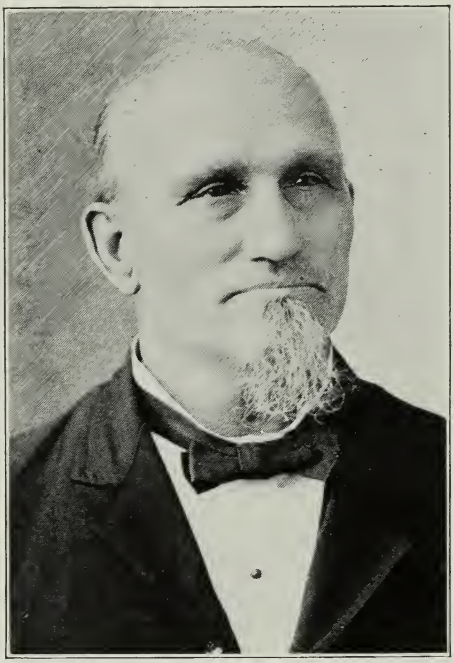
"It was one of the most impressive religious spectacles in the history of Chicago.

"Assisting Archbishop Quigley in the ceremonies of the day were Bishop Muldoon, the Rev. M. J. Marsile of St. Viateur's College, as deacon of honor; the Rev. Joseph Rainor of St. Francis, Wis.; the Rev. Francis Rempe of Blue Island; Francis Barry, H. J. Dorney and the Rev. J. Hausser of Chicago; the Rev. M. J. Fitzsimmons, as master of ceremonies, and Archbishop Messmer of Milwaukee, who preached the dedication sermon.

"Only a small number of the vast throng who participated in and witnessed the pageant could get inside the church, but when the great organ pealed forth the opening number, announcing the beginning of the ceremonies, the thousands who crowded about the edifice removed their hats and bowed their heads in reverenc.

"The new church was literaly covered with banners and flags, while the interior was profusely decorated with roses and lilies.

"The dedication of the house of worship took place in the forenoon and at 3 o'clock in the afternoon equally impressive services were conducted in confirmation of 230 boys and girls.



Jacob Nelles

"The confirmation ceremonies were conducted by Bishop Muldoon.

"The great parade, which took place at 1 o'clock in the afternoon, was given as a personal mark of honor to Archbishop Quigley.

"It was made up from the Catholic Order of Foresters, Knights of Columbus, Knights of St. John and Knights of America and over a hundred other societies.

"The paraders wore brilliant uniforms, and as they marched through the crowded thoroughfares evergreen branches, flowers and banners were waved in their honor.

"The procession started from the church at sharply 1 o'clock in the afternoon. The march was made west to Ashland Avenue, north to Division Street, east to Holt Avenue, north to West North Avenue, east to Noble Street, and thence south to the church.

"A feature of the gorgeous parade was a fife and drum corps composed of 300 boys belonging to the United States Juniors.

"The parade was divided into five divisions, under the direction of Chief Marshal Jacob Nelles and Assistants Joseph Grein, Dr. J. Straten, Peter Biron, Peter Mueller and Adam Jaeger. Organizations from Joliet, Aurora, Kankakee, Elgin and Milwaukee were in line.

"At 10 o'clock in the forenoon, just before the dedication sermon by Archbishop Messmer of Milwaukee, high pontifical mass was intoned by Archbishop Quigley.

"In his sermon Archbishop Messmer in eloquent terms spoke of the wonderful good that the dedication of such an edifice as St. Boniface's would accomplish. He congratulated the parishioners on the beautiful and costly structure that had been made possible through their efforts.

"The Archbishop also paid a high tribute to the untiring efforts of Father Evers, pastor of the St. Boniface parish. Archbishop Messmer then spoke of the great spiritual good that such a church and such a pastor could accomplish.

"Organist John Stemper led a perfectly trained chorus of over 250 voices and also directed the orchestra. Miss Frances Weber, Miss Rose Keisling and Miss Rose Marino were the soloists.

"Following the dedication a public reception in honor of Archbishop Quigley was given, at which Miss Christine Weske, Julius Weske and John Fensterle spoke on behalf of the various organizations of the parish.

"Prior to the confirmation services in the afternoon Bishop Muldoon spoke enthusiastically of the new edifice, which, he said, would be productive of great good in the part of the city in which it is located.

" 'I want to congratulate the pastor of this parish,' he said to the vast throng that gathered in the great new church building. 'Father Evers has done a wonderful work here in this part of Chicago.

" 'I want to compliment with equal fervor the worthy and heroic assistants who have stood by him shoulder to shoulder in the struggle for the magnificent edifice which is dedicated to the work of our great church today.

" 'It is a wonderful edifice which you have opened here in this thickly populated part of the city, and I am free to say it is nothing less than an epoch in the Catholic church history of Chicago.

" 'In this community in which it is located it is bound to enthuse a good Catholic spirit which will be productive of good.

" 'I hope you will go on in your grand and noble work and I trust that ere long I shall have the great pleasure of witnessing the consecration of St. Boniface Church.'

"Then turning to the white clad children before him, Bishop Muldoon said:

" 'As it is necessary for a machine to pass through a great number of workmen's hands before it is completed, so it is necessary for your spiritual self to pass through different stages of perfecting, and today you are going to receive a very important sign of spiritual growth.

" 'You should realize this and prepare yourself to be in a sympathetic mood to gain its greatest benefits. The gift you receive this afternoon is infinitely greater than any which the world can ever give, and, after you leave here, you will never be the same as you were yesterday. This will give you strength, and strength is what you need, so that you can say "No" to temptation.'

"There was a banquet for the clergy last night, at which the principal address was made by Archbishop Messmer.

"While St. Boniface is a German Roman Catholic Church, the ceremonies throughout the day were participated in by Catholics of all nationalities.

"Polish, Italian, French and Bohemian, in fact, Catholics of many other nationalities took prominent parts, not only in the parade, but in all the ceremonies of the day.

"Invitations had been sent out to 430 Catholic societies in Chicago and vicinity, and of this number over half were represented in the parade and at the services.

"The new church is one of the finest in Chicago. It cost $125,000. The schoolhouse and convent adjoining it cost $50,000 and $15,000 respectively. The rectory, which was a gift of the parishioners to the Rev. Albert Evers, pastor of the church, is one of the finest in Chicago.

"The new church covers an area of 80x218 feet and is built in Roman style of architecture, of pressed brick, with Bedford stone trimmings and copper cornices.

"Its construction was commenced nearly two years ago under the direction of the pastor.

"Although the interior decorations were not finished until a few weeks ago, the church was ready for occupancy last Christmas.

"This is the second church the priests of St. Boniface parish have built at the same location. The original was erected in 1864 as a branch of St. Joseph's parish, and was torn down to make room for the new structure.

"Since the Rev. A. Evers, the present pastor, has taken charge of the congregation he has succeeded in erecting a $40,000 parochial school building, a rectory and the present magnificent church. Father Evers is assisted in his work by the Rev. Leon Linden and the Rev. J. Hausser."

The church, however, was in a very incomplete state as far as furnishings were concerned. We can imagine that Father Evers, would not be contended long with this condition. So during the following years, we see one bit of furniture added after the other, all of the same excellence and in keeping with the church itself. Beginning with the sacristy, we have the vestment case and the vesting table, a magnificent piece of work, and admirably suited for its purpose. In these years used on Christmas and Easter, and Corpus Christi, and the were purchased the cloth of gold vestments, one set white, other set red, used on Pentecost. If these vestments were bought today, their cost would be no less than $5,000. In the sanctuary were placed the sedilia and pulpit, both of fine carved oak, and the wonderfully carved communion railing, all in keeping with the solidity and restful grace of the edifice. During this time also date the stained glass windows of the sanctuary, representing the Evangelists and the Doctors of the Church, and the rose window in the organ loft with the beautiful picture of St. Cecilia.

The oaken pews, beautiful in their strength and simplicity, were in place the day of the dedication; but the solid oak confessionals, with their symbolic carvings were acquired later. Then came the statues of St. Francis of Assisi, and St.



Bridesmaids and Flower Girls
Father Evers' Silver Jubilee

Francis de Sales, and the Good Shepherd. As final works of art were added the Sorrowful Mother, and the Crucifix, which excited the admiration and the piety of every beholder.

Father Evers had long dreamed and talked of an organ. Beside the altars it was the one thing that was lacking. May 25th, 1907, he sent out the following letter: "Lange haben wir gewuenscht und gebeten, dasz unsere Kirche und unser Gottesdienst verschoenert and verherrlict wuerden durch die erhebenden Klaenge und Toene einer praechtigen Orgel. . . . Der liebe Gott hat unser Gebet erhoert; ein Wohltaeter Andreas Carnegie, wird uns $3,250.00 geben, nachdem wir dieselbe Summe kollectiert haben, etc." Achtungsvoll A. Evers, Pfarrer.

The dream of years had come true, and on April 19th, 1908, Easter Sunday, the new organ was used for the first time.

But, "Majoresque cadunt altis de montibus umbrae." There was one other day, whose warm and mellow radiance, shed its splendor over the bitter years of Father Evers' life, as sometimes in autumn, the golden rays of the warm sun seem to dispel the fear of dismal winter. And because it was such a beautiful day, filling his soul, the soul of a priest who amid disappointments and the fear of final failure had worked so hard for his parish, filling this soul with happiness, it deserves all the pages we can give it.

It was the 23rd day of June, 1912, the day of his Silver Jubilee.

Father Evers, himself says: "War das nicht ein schoenes Fest, das die St. Bonifacius Gemeinde ihrem langjaehrigen Herrn Parrer A. Evers am Tage seines 25 jaehrigen Priesterjubilaeums gefeiert hat? Es war nicht nur ein Fest fuer die Geistlichkeit, fuer die Hochw. Herren Amtsbrueder des Ge-

feierten; auch diese waren zahlreich zugegen; es war nicht nur ein Fest fuer die Reichen und Gebildeten; auch deren sah man eine grosse Zahl unter den Festteilnehmern; es war auch nicht nur ein Fest fuer die einfachen und schlichten Leute, obwohl diese den groessten Teil der Festteilnehmer ausmachten, nein, es war ein Fest fuer alle, Arm und Reich, Gross und Klein, Vornehm und Gering, es war ein Familienfest im wahren Sinne des Wortes, wo alle Mitglieder der Bonifacius Gemeinde, ohne Unterscheid des Standes und des Ranges, sich einmuetig um ihren geistigen Vater, Fuehrer und Berather versammelten, diesem an seinem Jubeltage als ihrem Vater und Freunde ihre Verehrung, und Huldigung darzubringen, ihm auf die verschiedenste Weise fuer seine langjaehrige aufopfernde Taetigkeit ihren Dank abzustatten. . . . In Wahrheit solche Feste sind nur in der Katholischen Kirche moeglich, nur dort, wo die Katholische Kirche alle Schichten der Bevoelkerung als einigendes Band umschlingt, und fest und innig mit ihrem Hirten verknuepft. Ein solches Fest ehrt den Hirten nicht weniger, der geehrt werden soll, als das Volk, das ihm die Verehrung entgegenbringt; denn es legt Zeugniss ab, dass in der Gemeinde der Geist Christi herrscht, jener Geist der Liebe von dem der goettliche Heiland lehrt: 'Daran soll die Welt erkennen, dass ihr meine Juenger, dass ihr einander liebet, wie ich euch geliebt habe.' . . . Ehre daher all den Guten, die an diesen Feste zu Ehren ihres Herrn Pfarrer teilgenommen haben; Ehre allen denjenigen, die das Fest veranstaltet und nach besten Koennen zu dem schoenen Verlaufe desselben beigetragen haben. Und da man als gebildeter Mann die Damen vorerst erwaehnen soll, darum Ehre all den wackeren Damen, jungen und aelteren, die schon wochenlang vorher sich um das Zustandekommen des Feste in der verschiedensten Weise be-

mueht haben. Ehre den wackeren Juenglingen und Maennern, die so manches Mal zu den verschiedensten Berathungen sich in der Schulhalle versammelt, so manche und schwierige Geschaefte auf sich genommen haben, damit das Fest den schoenen Verlauf nehmen koennte, den es in der Tat genommen hat. Ehre aber auch den treuen und unermuedlichen Mitarbeiter des hochw. Herrn Jubilars selber, dem lieben und guten Father Jakl. Aufzuzaehlen was er alles getan hat, seinem hochw. Herrn Pfarrer den Tag zu einem Freudenreichen zu gestallten, wagt, Schreiber dieses nicht, da er sonst fuerchtete, der Bescheidenheit des liebenswuerdigen Herrn zu nahe zu treten. . . . Aber was waere das Fest ohne die Kinder gewesen? Muss es die Eltern nicht wahrhaft freuen, dass ihre Kinder in der St. Bonifacius Schule unter der Leitung der guten Schwestern solches zu leisten vermoegen? . . . Was soll man noch weiter von all den Vereinen sagen, die in der St. Bonifacius Gemeinde ihren Sitz und die St. Bonifacius Gemeinde als gemeinsames Vaterhaus haben? Wie haben sie sich Muehe gegeben, das Fest zu verherrlichen und den anderen Gemeinde zu zeigen, mit welch innigen Banden sie mit der St. Bonifacius Kirche und derem geistlichen Leiter, dem hochw. Herrn Jubilar, verknuepft sind! . . . Was soll ferner gesagt werden von all den auswaertigen Teilnehmern, die ehemals Mitglieder der St. Bonifacius Gemeinde waren? Soll mehr die ruehrende Anhaenglichkeit derselben an diese Kirche hervorgehoben werden oder das ehrende Zeugniss der Lieb und Dankbarkeit gegen den hochw. Herrn Pfaerrer daselbst, das sie durch ihre Gegenwart bei dem Feste an den Tag legten. . . . Kaum wage ich es und habe fast Angst, den Herrn fernerhin unter die Augen zu treten, wenn ich ruehmend hervorhebe, wie der hochw. F. Rempe von St. Clemens, als ehemaliger



These boys were the feature of the Silver Jubilee program that not only thrilled the entire audience, but cast a spell over listeners that has not worn off. In verse each one of the boys depicted a year of Father Evers' life as a priest.

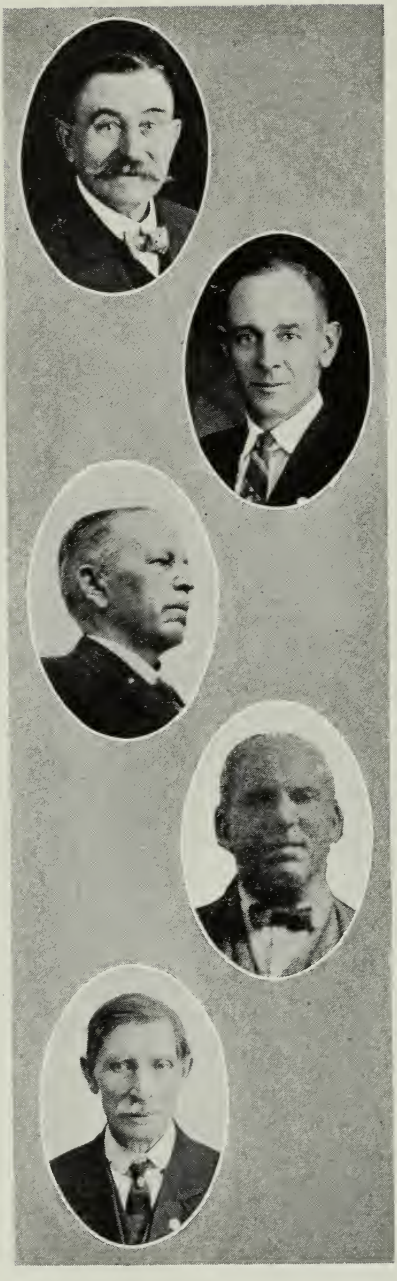
Assistant des Hochw. Herrn Jubilars, sich so sehr um das Zustandekommen und den feierlichen Verlauf des Festes sich bemueht, wie der hochw. H. Wolf, Professor am Cathedral College, zu gleichen Zwecken so manche Stunde geopfert hat? Legte der erste hochw. Herr nicht ein beredtes Zeugniss ab von dem idealen Verhaeltniss zwischen Pfarrer und Assistanten im Pfarrhause von St. Bonifacius? Gab der letztere im Verein mit all den hochw. Herren, die dem Herrn Jubilar ihren persoenlichen Glueckwuensche ueber brachten und dem Feste beiwohnten, sowie auch all die Schreiben von anderen Herren, selbst von vielen Bischoefen, nicht Kunde von der Wertschaetzung die der hochw. Herr Jubilar sich auch im Kreise seiner Kollegen und Vorgestetzten erfreut. Das Gleiche bezeugen die vielen und wertvollen Gaben die Priester und Laien ihm als Festgeschenk ueberreichten. . . ."

Another excerpt: "Gleich nach der Kindermesse, gegen halb elf Uhr, fuellte sich die Kirche. Im Mittleschiffe nahmen Platz, die einzelne Vereine der Gemeinde: Der St. Bonifacius Unterstuetzungs-Verein, der St. Bonifacius-St. Hubertus-Christopher Columbus-Hof des Ordens der Katholischen Foerster; der St. Bonifacius- und St. Antonius-Zweig der Katholischen Garde von Amerika; die Western Catholic Union, der St. Raphaels Juenglings-Verein, und der Namen Jesu Maenner Bund. Von den Frauen-Vereinen, die an der Evangelien Seite im Mittelschiffe ihre Sitze hatten, waren ebenfalls anwesend: Der Mutter Gottes-Verein, Herz Hesu Bund, Rosenkranz-Verein, die Damenfoersterinnen, der Damen Unterstuetzungs-Verein und die St. Rosa Jungfrauen Sodalitaet. Alle anderen Plaetze waren von Festgaesten bis zum letsten Platz besetzt, und viele konnten nur mehr Stehplaetze erhalten. Um 11 Uhr setzte sich die Kinderprozession von Meszdienern, weiszgekleideten Knaben und Maed-

chen, von den ehrwuerdigen Schwestern auf das geschmackvollste arrangiert, durch die Kirche zum Pfarrhause in Bewegung, um den hochw. Herrn Jubilar, seine Assistenz und die zahlreiche Priesterfreunde unter dem Freudengelauete der Glocken zur Kirche zu geleiten. Nach dem "Veni Creator" und dem Asperges nahm das feierliche Hochamt seinen Anfang. Dem hochw. Jubilar assistierten als Presbyter Assistens Very Rev. Alois Thiele, G. V., als Diakon Rev. J. M. Kasel, von Milwaukee, als Subdiakon Rev. P. Biermann, von Evanston, und als Ceremoniar, Herr Henry Retzek, Theologiestudent in St. Francis. Sonst waren von Priestern anwesend, Very Rev. Bernhard Richter, G. V., Pfarrer der St. Bonifacius Kirche in Melrose, Minn.; Fred Schulze, Professor am Seminar zu St. Francis; John Wiederhold, Winfield, Joseph LaBoule von Milwaukee, Peter Weber von Aurora, D. Dunne, N. Wolf, C. Rempe, A. Wolfgarten von der Cathedrale Chicago, G. Sztuczko, Andrew Spetz, Dom. Egan, A. H. Leising P. Tinan, D. Riordan, M. J. Dorney, P. C. Conway, Dionys Thiele, Franz Schikowski, Geo. Heimsath and Julius Jakl. Die Festpredigt hielt in inhalts—und formvollendeter Weise der hochw. Herr Franz Rempe, Pfarrer an der St. Clemens Gemeinde, der durch sieben Jahre als treuer Assistant unter der Leitung des hochw. Herrn Jubilars segensreich an der St. Bonifacius Kirche wirkte. Nach dem Amte setzte sich die Kinderprocession in derselben Weise wie vor demselben zum Pfarrhaus in Bewegung wo der hochw. Jubilar mit seiner Secundiz Braut Florence Gugarski und sieben anderen weissgekleideten Maedchen und auf einem anderen Bilde mit 25 weissgekleideten Schulknaben photographiert wurde. . . . Bei dem Dinner, an dem 27 Priester von fern und nah teilnahmen herrschte eine gemuetliche Stimmung, und die Tischreden zeugten von dem

Geiste der Einigkeit und bruederlichen Liebe unter dem Klerus. Waehrend des Tages gesellten sich noch andere Priester dazu die wegen dem Gottesdienst verhindert waren am morgen zu erscheinen. Darunter George Eisenbacher, George Blatter, Konrad Knur, Ed. Kramer, Jos. Rempe, J. Cregan, Michael Klasen. Am Abend in der Schulhalle brachten 25 weiss gekleidete Knaben in gelungener Weise ihre Jubilaeums Sprueche zu Vortrag. Herr Hippolyth Waskowski ueberreichte mit herzlichen Worten dem hochw. Jubilar das neue Brevier ein Geschenk des Namen Jesu Maenner Bundes. Dann sang der Kirchen Chor zwei Lieder und Herr James Voss, Stud. Med. ueberreichte in gediegener Weise in englischer Sprache die Glueckwuensche der jungen Welt der St. Bonifacius Gemeinde. Dann betrat Dr. Med. Henry Schmitz die Buehne und in wohldurchdachter Rede schilderte er die Taetigkeit des hochw. Father Evers als Priester als Vereinsmann und im oeffentlichen Leben als Buerger, und ueberreichte ihm als persoenliches Geschenk einen kunstvoll ausgefuehrten Kelch im Werte von $250. Die Herren Leo Karowski und Ferdinand Witt statteten dann dem hochw. Jubilar ihren Dank aus fuer seine Taetigkeit in der katholischen Garde; ersterer fuer den Verein als solcher und zweiter als Praesident des lokal Zweiges nr. 1. Sodann ergrief der hochw'ste General Vikar Very Rev. Alois Thiele das Wort und schilderte in begeisternder Rede die Hochactung die er und seine Mitbrueder fuer den Jubilar hegten, und ueberreichte ihm am Ende eine Boerse mit $1,200, kollectiert von Priestern, Vereinen, und der Gemeinde, fuer ein Gedaechtniss Fenster in der St. Bonifacius Kirche. (This window is the West Rose Window, representing the Last Supper.)"

But this day, with all its brightness, could not dispel



Fred Ludwig

B. Mayer

Bernhard Klingenmaier

Andreas Ribandt

Johann Mathia

permanently the gloom which had settled and still was settling over the parish. There is but one reason for the decline of St. Boniface. It was the fact that one by one with the ever increasing impetus, the old German families were leaving the neighborhood for the more attractive outskirts of the city. The appalling rapidity of this calamity can best be visualized from the attendance in our school. In 1901 and 1902 when our school was at its best, it numbered almost 1,200 children; in 1916 there were less than 200 in spite of the fact that almost half of these 200 were children from the neighboring Slovak parish, which just then was building its own school. The exodus of the Germans was caused by successive waives of migration. The new arrivals were a mixture of Jew and Polish. The Jewish migration, however, which was so strong for a few years, that almost 80% of the public school attendance was of Jewish children, passed its peak in 1913 and 1915. After that the neighborhood became almost purely Catholic Polish. In his efforts to keep his own people clustered about the church, Father Evers used every promising means to make this neighborhood attractive. He worked for pavement of the streets and alleys, for proper lighting of the streets, for sewers and the best sanitation, and finally he was chiefly instrumental in having the ten acres now composing Eckert Park, which really should be called Evers Park, condemned for park purposes. For years property ads were run in every issue of the Pfarrbote; but all these efforts well directed as they were, were in vain.

The indebtedness of the parish on December 31st, 1905, was $119,136. Beginning with that year, the income became insufficient to meet the expenses. The deficit in 1906 was $4,425. In 1907, $2,250; in 1908, $6,900; in 1909, $1,000; in 1910, $1,100; in 1911, $800; in 1912, $1,900; in

1913, $500; in 1914, $4,870; in 1915, $7,038.13. The actual debt in 1916 was $144,594.06.

This tremendous burden broke the spirit and the health of Father Evers. But even to the end he loved St. Boniface and tried to find some means by which it could be maintained. Since the neighborhood was almost exclusively Polish, he thought that our church might be turned over to them, and enough money realized to acquire a smaller church for the few remaining Germans; another idea was to entrust the parish to some religious order like the Franciscans, who possibly might succeed in making it self-supporting. But in June, 1916, it was finally decided to give the parish another chance under the direction of a secular priest. This decision was made by the Most Rev. Archbishop in consequence of a petition containing 226 names of purported parish members, most of which eventually proved to be spurious, and the outspoken wish of the German clergy of the city to keep the parish in their own hands.

The Pfarrbote of November, 1920, contains the following: "He was pastor of St. Boniface for over twenty years. Resigning on account of ill health June, 1916, he spent a year in Arizona and New Mexico with Archbishop Pitaval, his old friend. Believing that he had sufficiently recovered, he assumed the pastorate of Niles Center, in May, 1917, but after a few years, October, 1919, was again forced to seek a Western climate. He died at Denver, October 13th, 1920, His body was brought to Chicago and at his request buried from St. Boniface. The funeral took place Tuesday morning, October 19th. It was attended by the Most Rev. Archbishop, over a hundred priests, many prominent men of the city and thousands of his old parishioners. . . . During the twenty years of his pastorate he erected all the present

buildings, composing St. Boniface with the exception of the nuns' convent. The buildings as they are today cannot be duplicated for less than half a million dollars. They are a lasting monument to his energy and taste. He was often honored by his ecclesiastical superiors and enjoyed the friendship and confidence of men prominent in the government of the city, state and nation."

Indeed, when we contemplate the works he has left behind him, we must admire his wonderful energy, and the remarkable good taste he displayed in every one of his productions. This property as it is today could never be reproduced again by this parish. The failure to reduce the debt was no fault of his, but the result of circumstances, which no human being could foresee or control.

The following is an excerpt of the funeral sermon, given by his successor, Father C. A. Rempe. "Father Evers was a prominent priest of this diocese, he was your pastor for many years. It would be wrong and foolish for me to deny his faults. A man is born with faults, laboriously he acquires virtue. He was ambitious, he was domineering, he was impatient of failure and restraint. But look at the other side. Father Evers was a man of culture and refinement, he was a man of exact scientific knowledge, he was capable and energetic (he was only thirty years old when he began the erection of these magnificent buildings). And above all was he not a good priest, did he ever neglect his priestly duties? He was hospitable to a fault, generous and kind to the poor. You say he was after money; for whom was it? He himself died penniless, dependent upon charity. Often when I walk these dreary streets, I think of Father Evers painfully limping through them on similar errands. How assiduous was he not on sick calls? His very stubbornness and tenacity im-

puted to him as a fault, made him stay at the bedside for hours, until the man had made his peace with God. But more than all this, as far as we are concerned, Father Evers loved St. Boniface, he loved this parish, he loved this church, he loved you. During the last four years, the years of his exile as they may be called, he thought and spoke of nothing but St. Boniface. In the ten minutes I spent at his bedside, a few hours before his death, when I told him that I had come all the way from Chicago to Denver, only to bring him the sympathy and the good wishes of his old parish, his face lighted with happiness, and he said, 'Ist das doch nicht sehr schoen.' And when I mentioned some of your names, some who may have wronged him, he pressed my hand and did not hinder the tears that welled from his eyes. Ah, my dear friends, he was our friend, a good, kind, loving dutiful priest."

After his death all the societies and many of the parish- requiem high mass is said every year, on October 13th, the soul. His remains are intered in St. Boniface Cemetery. A requiem high mass is said every year, on October 13th, the anniversay of his death. May his soul rest in peace.

APPENDIX TO REVEREND EVERS



ER St. Bonifacius Pfarrbote" deserves special notice. It was founded December, 1898, and was issued every month for almost 28 years. It contains an almost complete history of the parish during that time, contemporaneous accounts of all events which took place; it contains lists of all contributors to the parish for every and all occasions. There is only one gap as far as issuance is concerned, that is from July, 1916, to December, 1916, during which time the "Pfarrbote" was not published.

It was founded by Father Evers and the cover design which has been used ever since was made by Frank Welch, Sr. In 1916 Father Rempe made great exertions to secure copies of all the issues from its foundation, and was successful with the following exceptions: December, 1898, to December, 1899, complete; 1900 all lost except January, April, December; 1901 all lost; 1903 all lost except April and August; all other years complete. All these copies have been bound and are religiously preserved. Should this notice come to the attention of any one who happens to have the missing copies, he is earnestly requested to give them to the pastor of St. Boniface, as they will be of more permanent value there than anywhere else.

From 1898 to 1916 the paper was conducted by the assistants of the parish under the direction of Father Evers. Beside their historical value all these issues contain literary and religious gems, most of them original with the writers.



W. H. Nelles



Frank Glueck

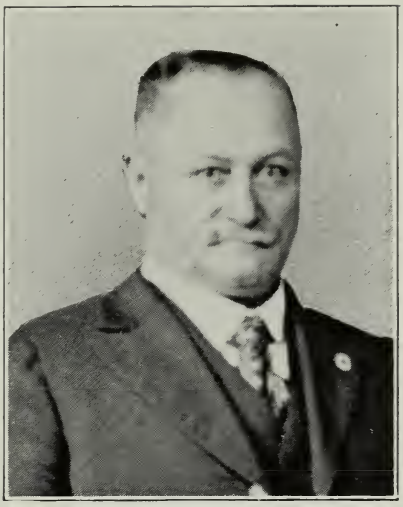
In 1916 Father Rempe appointed a staff of editors, being the secretaries or specially appointed scribes of the school and the various societies. In February, 1920, the management was taken over by Father Harnischmacher, and in May, 1926, it was entrusted to Father Kalvelage. The policy of the "Pfarrbote" since 1916 has been to bring only items of local interest, and as much as possible to bring everything of local interest. Under the direction of Father Kalvelage the scope will again be widened, and articles on religious and other subjects will again appear.

In order to give credit as much as possible to those who took active part in the noble work of erecting this church, the names of those who participated in the various parish entertainments, and who made larger donations will be given from the St. Bonifacius Pfarrbote as far as the copies are available.

"Wir sprechen hiermit unseren Dank aus dem Herrn Bern-



Adam Wohn



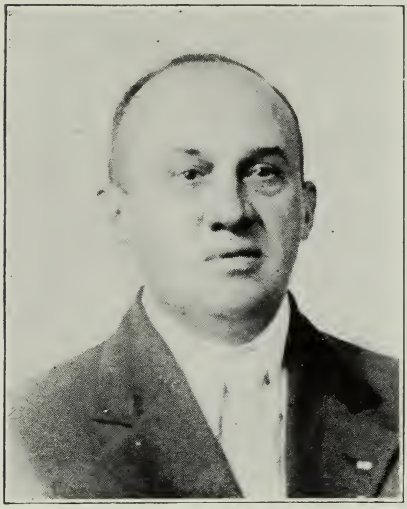
John Flemming

hard Miehling fuer die herrliche Herz Jesu Statue, die derselbe geschenkt hat." May, 1899.

Cast of Characters, "Fernando, oder des Raeubers Bekehrung," Julius Weske, John H. Grzybowski, George Hochstetter, Alfred P. Barth, Albert Barski, Frank B. Stall, Alois Rominski, Leo Juhnke, Peter Korthals, Leo Schuenemann, Wm. Schmidt. November 29th and 30th, 1899.

Cast of Characters, "Weihnachts-Feier, January 1st and 7th, 1900." V. Ruzkowski, A. Kuegers, L. Korthals, F. Nelles, L. Mayer, R. Hellmuth, R. Demes, —. Reisel, G. Stall, K. Mayer, Z. Stall, M. Schufreider, L. Kolle, L. Laury, L. Rominski, M. Hochstetter, Leo Schuenemann, Frank Welch, J. Fensterle, C. Korthals, K. Mayer, L. Reisel, C. Mayer, F. Nelles, G. Stall, M. Behrendt, Lucia Kerpen, J. Stall, R. Demes, V. Ruzkowski, M. Schufreider, B. Mayer, A. Kuepers.

Entertainment April 16th and 22nd, 1900: F. Wagner,



John Puetz

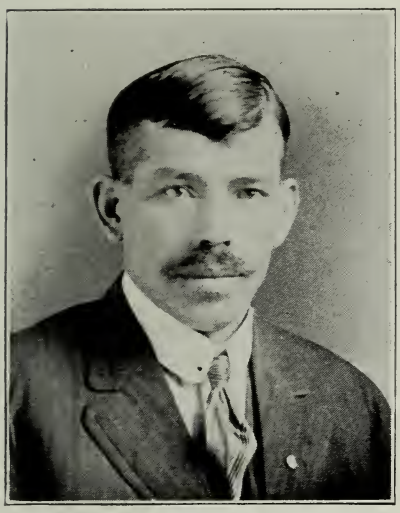


John Doerr

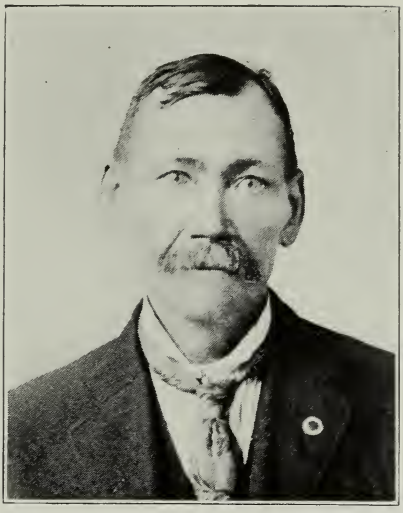
Leo Schuenemann, John H. Grzybowski, Frances Weber, Henry Schuenemann, John Fensterle, John Reisel, George Spenner, Andrew Sprengel, Frank Welch, Carl Schmitt, Lawrence Mayer, Ernst Knops, Clement Demes, Peter Korthals, Fred Mayer, Albert Beyran, Henry Brockhagen, Albert Juhnke, Carl Marino, John Ruf, Conrad Spenner, Jacob Voss, John Leshek, C. Behrendt, P. Schommer, C. Korman, Mathias Reisel.

Program December 26th and 30th, 1900. C. Behrendt, Lizzie Kolle, John Reisel, Katie Mayer, John Fensterle, Josie Stall, And. Sprengel, Martha Saycke, Kath. Schuenemann, Mary Schufreider, L. Schuenemann, V. Ruzkowski, L. Weske, L. Kerpen, M. Schureider, K. Hellmuth, L. Koolle L. Laux, L. Schuenemann, C. Demes, Frank Welch, R. Schiffzick, Lucia Kerpen, Lizzie Laux.

February 2nd and 9th, 1902: Leo Juhnke, Franz Tutliz, Paul Juhnke, Julius Weske, John Grzybowski, Johann Hep-



Joseph Kertz



Albert Orzada

ner, Ed. Behrendt, George Hochstetter, Albert Klingemeier, Franz Diebold.

May 18th and 19th, 1902: John K. Grzybowski, Leo Juhnke, Wm. Schmidt, Dora Bies, Julius Weske, Rosa Kiesling, Ed. Behrendt, Aug. J. Ehssen, Wm. Scholl, John Rozek, John Heppner, J. Korthals, John Demes.

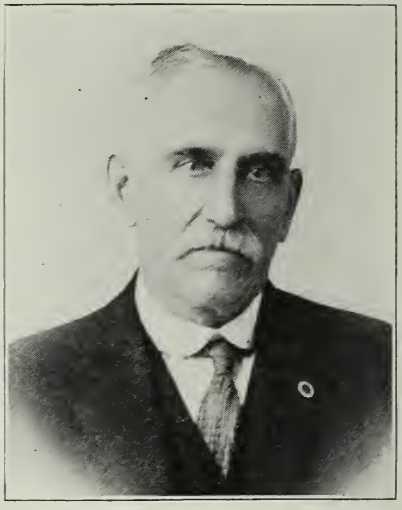
School graduates June, 1902: Lizzie Kolle, Martha Sayscke, Elizabeth Gehrman, James Voss, Conrad Spenner, Philip Karmann, John Schuenemann, Otto Wiedenheft, John Elischer.

Committee, Sommerfest, August 10th, 1904: M. A. Bredel, Phil Reither, Jos. C. Kotlengar, C. J. Manheim, A. Schuminski, Louis Nillmeyer, P. P. Springer, Hugo Miller, S. Kielczynski, A. J. Reisel, John Kriese, J. Wesolek, W. Walder, Frank Nichel, John Schlender.

Concert of Church Choir, January 29, 1905: J. Wagner, Rose Kiesling, Gertrude Mees, Jno. Demes, H. Miller, J.



Joseph Groschel



August Behnke

Wagner, J. Weske, H. Miller, Borki, J. Demes, N. Schommer, Tillie Scholl, J. Weske, G. Mees, R. Marino, J. Bauer.

Graduates of our school, June, 1905: Mathias Reisel, Bernard Kerpen, Henry Retzek, Martin Dymek, John Formella, Frank Lamm, Andrew Korthals, Emil Bumann, Frank Brand, Bertha Kallas, Hattie Jackwerth, Louise Welch, Elsie Gruenfield, Mary Kolath, Cecilia Dochtermann.

Young Ladies' Sodality Entertainment, January 1st and 7th, 1906: Gertrude Mees, Mary Mathia, Marcella Korthals, Dorothy Wehle, Constantia Korthals, Elizabeth Korthals, Frances Malida, Lucy Latus, Agnes Rozek, Pelagia Plantin, Anna Schmidt, Florence Stieffel, Elis Kolath, Lucy Leschinski, Anselma Klar, Anna Buntrock, Mary Sowka, Anna Wiedmann, Nicholas Schommer, Paul Mathia, Julia Mauschnjk.

Graduates of our school, June, 1906: John Schufreider, Edward Schmidt, Alexander Mueller, Joseph Musolff, Albert

Stall, Marie Bredel, Agnes Kuszynski, Rosella Dams, Anna Fackenberg, Catherine Klingermaier, Margaret Donnelly, Frances Meik, Irene Marino.

Young Ladies' Sodality Entertainment, February 12th and 19th, 1907: Anna Buntrock, Dorothy Wehle, Anna Smith, Julia Mauschnik, Gertrude Mees, Elizabeth Rominski, Agnes Rozek, Constance Korthals, Marcella Korthals, Rose Venekamp, Otto Wiedenheft.

Young Men's Entertainment, May, 1907: Otto P. Wiedenheft, Clement J. Demes, Leo A. Schuenemann, Frank J. Traub, Joseph H. Voss, John L. Reisel, Michael J. Sprengel, John A. Dahms, W. L. Deichstetter, J. H. Elischer, Conrad J. Spenner.

Graduates, June, 1907: Daniel Stanke, Adam Kulleck, Arthur Terlecki, Charles Korthals, Peter Olinger, Richard Kulleck, Louis Corda, Albert Behrend, William Elischer, Michael Laux, Marie Wesemann, Augusta Dohra, Elizabeth Kolakowski, Clara Behrendt, Dora Hinterberger, Elvera Schuenemann, Florence Wisersky, Marie Rink.

Young Men's Sodality Play, April 22nd and 26th, 1908: James Voss, John Reisel, Andy Sprengel, Joseph Voss, Edw. Stefmaier, John Dahms, Conrad Spenner, Tillie Scholl, Anna Koslek, Lizzie Beyerau.

Young Ladies' Sodality Play, May 17th and 20th, 1908: Marcella Korthals, Christine Buger, Anna Buntrock, Elizabeth Rominski, Julia Munchnik, Constance Korthals, Anna Kloske, Getrude Mees, Hattie Buger, Elizabeth Mayer, Martha Witt, Mary Mathia, Frances Ribandt, Anna Pischlowski, Katie Formella, Mary Leschinski, Emma Struttmatter, Hattie Witt, Lydia Knudt, Agnes Musolf, Rose Kloske, Hattie Columbe, Valeria Munschnik, Anna Kriese, Andrew



Joseph Theis



August Wesemann

Korthals, Joseph Reisel, Anna Reisel, Emma Schroeder, Mary Chirdak, Theresia Girsch, Josephine Schmidt, Lilly Polatowski, Anna Tuschinski.

Graduates of our school, June, 1908: John Sprengel, Joseph Reisel, Rudolph Horbas, Frank Bumann, Henry Karmann, Edward Coy, Peter Henn, John Mulholland, Edwin Gmelich, Martha Krueger, Hattie Schark, Laura Ververs, Josephine Lehmann, Helen Otte, Anna Teschner, Susan Olinger, Loretta Kalteaux.

Graduation Exercises, June 16th, 1909: M. Krueger, A. Bredel, E. Voss, M. Dymek, A. Dombrowski, Marguerite Dymek, A. Bredel, A. Kongorski, G. Hausherr, L. Lagodzinski, R. Rauwolf, M. Rosenmeyer, T. Rauwolf, M. Hartwig, M. Gmelich, D. Hinterberger.

Young Ladies' Sodality Play, November 21st and 24th, 1909: Constance Korthals, Marcella Korthals, Rose Kloske, Anna Buntrock, Anna Reisel, Rose Vennekamp, Lizzie Ro-

minski, Agnes Rozek, Emma Pavloske, Anna Kriesse, Rose Schultowski, Gertrude Mees, Henry Fellmeth.

St. Boniface Dramatic Society, April 17th, 20th and 24th, 1910: Jos. H. Voss, Andrew Sprengel, James Voss, Paul Patrickus, John A. Fensterle, Erwin J. Wiedenheft, Wm. E. Habeslan, John H. Elischer, John Koslik, Arthur F. Terlecki, Walter J. Lietz, Edward Gmelich, Elizabeth Beyerau, Anna M. Koslik, Tillie Scholl.

Graduates, June, 1910: Anthony Altosino, Clement Boltz, John Corda, Wm. Coy, James Kalteaux, Theodore Kuszynski, Joseph Pauly, Joseph Prokosch, Benno Retzek, Frank Ropinski, Ferdinand Scherzinger, Rudolph Terlecki, Viola Dombrowski, Clara Elischer, Margaret Gmelich, Josephine Goss, Louise Hilgers, Elizabeth Karmann, Maria Klein, Margaret Korthals, Theresia Rauwolf, Maria Rominski, Maria Rosenmayer, Clara Sirostowski, Magdalena Thomas.

Members of St. Boniface Choir, April 30th, 1911: Clara Behrend, Mary Chudak, Augusta Dohra, Constance Korthals, Marcella Korthals, Gertrude Mees, Rose Pavleski, Elizabeth Rominski, Tillie Scholl, Mary Schultowski, Anna Tuschinski, Lizzie Wruck, Albert Barski, B. G. Hartwig, Andrew Korthals, Fred Mees, Paul Patrickus, John Puetz, John Reisel, A. Sprengel, Arthur Terlecki, Ed. Witt. Second Choir: Mary Balousek, Alice Bredel, Alma Dombrowski, Viola Dombrowski, Marguerite Dymek, Catherine Formella, Margaret Gmelich, Martha Hartwig, Mary Klein, Rose Madden, Catherine S. Neu, Anna Pischlowski, Rosina Rauwolf, Theresa Rauwolf, Mary Rominski, Mary Rosenmeyer, Magdalen Thomas, Martha Witt, August C. Mueller, Organist.

Graduates of our school, June, 1911: Henry Voss, Herman Hesser, William Simunich, August Gehrmann, Henry



Anton Ennesser



Joseph Totcke

Brod, Anton Henn, Thomas Bauer, Joseph Rank, Wm. Murphy, Joseph Skokna, Joseph Traub, Teresa Kilian, Helen Terlecki, Grace Manz, Alma Krueger, Gertrude Krempel, Bertha Froemgen, Mary Reisel, Mary Wagner, Margaret Scheib.

Fair Committee, 1911: John Hauber, John Puetz, Math. Nelles, August Behnke, Anton Fabritz, Frank Welch, John Fensterle, Jr., John Fiedler, Andreas Koob, Andrew Korthals, Frank Munschkowski, Paul Ketke, Martin Strittmatter, Liborius Schneider, Ferdinand Witt, Frank Stellmach, John Fensterle, Sr., Peter Zappen, Albert Orzada, Frank Teschke, Peter Brod, Wm. Brucker.

Officers and Promoters of the Christian Mothers' Society, 1912: Magdalena Reisel, Emma Voss, Wilhelmina Cierski, Helena Koob, Anna Behrendt, Maria Marina, Maria Hesser, Cecelia Hoff, Genevieve Strittmatter, Amalia Ververs, Maria Meter, Helena Horbas, Elizabeth Leschinski, Paulina Zoep-

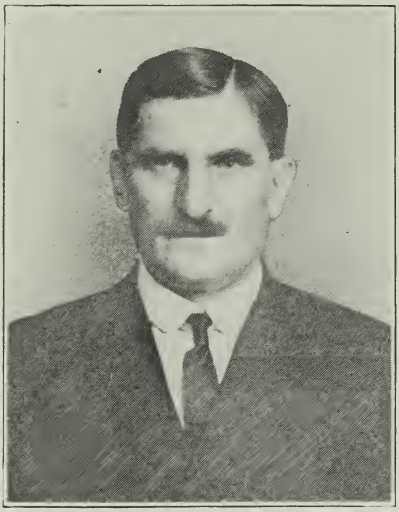
ping, Theresa Ritschi, Cecilia Skokna, Anna Schidletzki, Josephine Hartwig, Martha Scheib.

Graduates of 1912: John Kovach, Walter Tabert, Valerian Ginter, George Wesemann, Joseph Brod, Nicholas Pauly, Frank Rosenmeyer, Arthur Hoff, Charles Koob, Aloys Wisersky, Helen Stevko, Jennie Barnowski, Helen Horbas, Anna Landeck, Mary Stroh, Marguerite Kuper, Anna Schabelski, Rosa Balousek, Martha Thiede, Emma Strittmatter, Agnes Musolf, Theresa Rominski, Agnes Behnek.

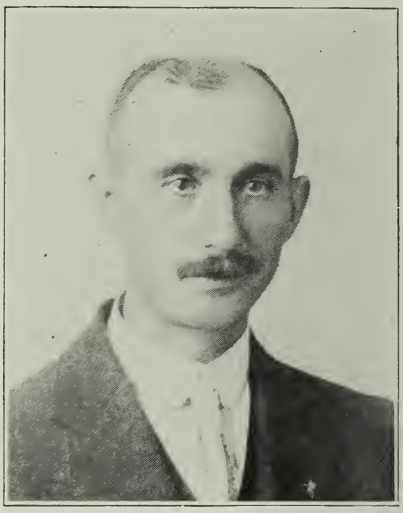
Fair Committee, 1912: Ignatz Polaschek, George Spenner, Hypolit Waskowsku, Andrew Korthals, Jr., Frank Welch, Victor Simunich, Frank Kallas, John Puetz, Lorenz Honikel, Adam Schuminski, Math. Nelles, John Hauber, B. Orzada, C. J. Spenner, Edward Witt, John Fensterle, Jr., Martin Koop.

Graduates of 1913: Leo Kriese, Bernard Simunich, William Friemel, Bernard Marks, Raymond Bredel, Frank Klein, Benedict Kongorski, George Otte, Alfred Stroh, Felix Schommer, Martin Wruck, Elizabeth Dresen, Marie Zblewski, Wilma Rauwolf, Gertrude Dymek, Harriet Ginter, Marcella Stegmaier, Mary Surma, Mary Nitz, Clara Rominski.

Fair Committee, 1913: James Voss, Andrew Korthals, Dr. Henry Schmitz, A. Behnke, F. Welch, J. Fensterle, Julius Weske, J. Skokna, Rev. Jos. Adams, A. Korthals, Jr., J. W. Fiedler, Rev. A. Evers, L. Honikel, A. Behnke, Rev. F. Bergs, Martin Koop, S. Zblewski, I. Meier, John Koll, Joe Stamm, Charles Marina, J. Jotlanger, Aug. Zilligen, A. Lewandowski, Theo. Rozek, Otto Jaeger, Alb. Barski, George Dilger, I. Allgeier, Ed. Witt, L. Schneider, J. L. Reisel, F. Kallas, J. Rauchfleisch, V. Simunich, J. Scherzinger, M. Verschoore, N. Baribie, Ed. Dernbach, Ch. Kowalski, H. Stall,



Ferd. Witt



Franz Teschke

Max Heidelmeier, H. Waskowski, Oscar Kupfer, George Hochstetter, Mr. Mueller, E. J. Kaindl, M. Nelles, A. Fabritz, J. Pauly, Nic. Waterloo, C. Spenner, A. Guretzki, A. Fleck, C. Koob, P. Hoff, I. Kuczynski, A. Szuminski, M. Retzek, A. Stellmacher, G. Jarding, P. Barski, Ch. Schaefer, Sigm. Schwartz, J. Siebert, F. Schaffner, F. Slovi, M. Theis, J. Wachholz, J. C. Paul, J. Zappen, M. Blazek, P. Zappen, A. Grzygowski, F. Glueck, J. Wruck, Ch. Witt, J. Ziegler, J. Ziert, J. Gewerth, N. Dombrowski, Mr. Schmidt, A. Orzada, J. Brostowicz, J. Pettinger, Alb. Rosenberger, A. Gushal, F. Kongorski, Andrew Koob, M. Schue, M. Richwalski, F. Kotowski, S. S. Walkowiak, F. Rominski, Wm. Friemel, F. Fiegel, A. Gabrial, J. Kristan, L. Golembiewski, F. Teschke, L. Green, J. Grein, J. Huhnke, A. Schultowski, A. Sass, R. Schweigel, J. Sowka, P. Schroeder, A. Schabelski, P. Schmitz, F. Scheib, P. Brod, M. Raehling, John Marson, Doc. Kurth.



John Sebastian



John Schenke

Members of the St. Vincent de Paul Society, 1914: Paul Lausch, H. Waskowski, Andrew Traub, John Fensterle, Sr., Alb. Orzada, Adam Schuminski, L. Honikel, F. Witt, L. Schneider, N. Herbst, P. Meiser, J. Puetz, Ig. Balousek.

Members of the Choir, 1914: Marcella Korthals, Elizabeth Rominski, Mary Rominski, Alma Dombrowski, May Balousek, Anna Fischer, Florence Schroeder, M. Rosenmeyer, M. Pettinger, Gertrude Mees, Tillie Scholl, Constance Korthals, Magdalen Thomas, John Dechmann, Michael Leber, A. Wittinger, P. Pettinger, I. F. Schuster, Leo I. Hermann, Rudolph Terlecki, Charles Mivalek, Joseph Keslinski.

Graduates of 1914: Andrew Thomas, Charles Gehrmann, John Klupar, Edward Cwiklinski, Ladisloau Zaleski, John Goethert, Ernest Steiner, Charles Koschuh, Joseph Gronde, Andrew Thiede, Joseph Zappen, Aloys Szuminski, Mary Poleretzki, Lucy Malkowski, Helen Hesser, Olga Kovach, Mary Prokosch, Stella Bober, Louise Stegmaier, Marga-

ret Horbas, Henrietta Weschnefski, Lydia Kuper, Mary Zipser, Clara Dahm, Leona Wisersky, Elizabeth Simunich, Helen Chodera.

Graduates 1915: Joseph Pettinger, Fred Honikel, Frank Niezgodski, Arthur Zaleski, Leo Wachholz, Joseph Zwieba, John Polasik, Peter Wesemann, Crescentia Klein, Elizabeth Kahnke, Helen Schommer, Agnes Huhnke, Elizabeth Pauly, Anna Dombrowski, Helen Walczykiewicz, Dela Koob, Angela Hinko, Helen Gewerth.

The Church Choir have the honor of giving the last entertainment of St. Boniface Parish during the pastorate of Father Evers, with the exception, perhaps, of the graduation exercises of which there is no notice in the Pfarrbote. The entertainment took place March 5th, 1916: Elizabeth Rominski, Teresa Rominski, Marguerite Dymek, Gertrude Dymek, Florence Schroeder, Helen Stevko, Mathilda Goebel, Marguerite Horbas, Loretta Schommer, May Stroh, Marguerite Zappen, Anna Dombrowski, Gertrude Mees, Clothilde Scholl, Charlotte Dombrowski, Magdalen Thomas, John Dechmann, Michael Leber, Joseph Pettinger, Rudolph Terlecki, James Kunz, George Foerster.

FATHER C. A. REMPE



THE fifth pastor of St. Boniface is C. A. Rempe. His appointment began the eighth of July, 1916.

He was born in Aurora, Ill., March 28, 1876. He attended St. Nicholas parochial, and the public schools there. His classical course was made at Teutopolis, Ill., and St. Francis, Wis.; his philosophical course at Kenrick, St. Louis, and theology in St. Francis, Wisconsin. He was ordained to the priesthood by Rt. Rev. P. J. Muldoon, in Chicago, June 9th, and said his First Holy Mass June 10, 1906, in St. Nicholas Church, Aurora, Illinois. He became assistant at St. Clements, Chicago, immediately afterwards, and in the summer of 1908 was appointed professor at the Cathedral College, where he remained until his appointment to St. Boniface.

The task at St. Boniface was admittedly almost a hopeless one. The interest alone for a month amounted to more than $600; while the income for the month of July, the first month, was only $383.55. Ordinarily the Sunday income together with the Christmas and Easter collections ought to defray the ordinary expenditures, but in the case of St. Boniface they could be expected to pay only a fraction of the interest. The average Sunday income for July was $55.81.

The suggestion of the Archbishop was to take up a collection of about fifty or sixty thousand dollars. This would have meant an average of $250 or $300 for each family according to the census available; in fact, however, it would



Reverend C. A. Rempe
Present Pastor of St. Boniface Church

have been necessary to assess each family six hundred dollars. This was obviously impossible, and would have been unfair also, because even raising this large amount would not have assured the parish of permanent existence, as the remaining debt would still be intollerable, and the sacrifice in vain.

A census was taken up in the summer of 1916 to see what resources were present. The only census available was that taken up in 1914. The census of 1914 had not been taken up by the priests but by the laity. It proved to be a recopy of some former census. To illustrate its futility: We had thirty names on Chicago Avenue, between Racine and Ashland, of these thirty only six could be located. The petition signed by about 225 purported members of the parish also proved useless, as it was found that they were in great part the signatures of any accommodating saloon or store keeper in the neighborhood, who was very much surprised to hear that he was expected to be a member of St. Boniface. It was finally decided to throw both lists away and make a house to house canvass. The summer of 1916 is memorable in Chicago as being the hottest on record. The mercury was in the nineties day after day and week after week during the months of July and August and a part of September. The experience of those few months, in which thousands of stairs were climbed, and the priests returned home every day wringing wet with perspiration will never be forgotten. But the Sunday attendance which in the beginning was less than 300 adults began to increase. The average Sunday income in December, 1916, was $95.25.

In the meanwhile a bazaar had been conducted which netted $3,854.64 compared to $1,472.92 of the preceding year, and the Christmas collection which in 1915 had been $1,105.20 rose to $1,852.92. While on the census we had



Interior of St. Boniface Church After Decorating

taken any money that was offered, although we never asked for it, and the largest amount we received was $25 on two occasions. But the increasing revenues put the parish over the top for the first year. $1,500 had been paid off, and there was a balance of $1,197.65, where there had been nothing in July. The paying of the $1,500 was more of a gesture calculated to inspire the congregation with a little hope than anything else, because it really should have been for repairs which were needed everywhere.

In 1917 the mortgage and notes were changed to a more favorable rate of interest, but even so the interest for that year was $6,975.37; and $2,039.39 were spent for repairs, so that nothing was paid off the second year.

These tiresome figures are given so much prominence here, in order that the difficulties may be properly appreciated, and because after all they were the most important mission of Father Rempe.

The parish now is in a fair condition financially. The debt has been reduced to $95,000. The decoration of the church and the permanent improvements that have been made in the ten years amount to over $35,000. At the present rate of progress which is getting better year by year, the debt should be wiped out in six or seven years.

The average adult attendance in 1916 was 400; in 1925 it was 1,400. The average Sunday income for 1916 was $80; for 1925 it was $338. The Easter collection in 1916 was $1,154; in 1926 it was $6,000.

But while the revenues of the parish have increased, its expenditures have increased in even greater proportion with the exception of interest. The best illustration is the diocesan taxes for various purposes; in 1916 the total tax for the diocese was $397; in 1926 they will be over $7,000.



Reverend Joseph Gehrig
Present Curate at St. Boniface

In the beginning, when the ordinary revenue was totally insufficient, the bulk of the money was raised by extraordinary means such as fairs, etc. It has been the aim of the pastor to increase the ordinary revenues, and rely upon fairs, etc., only for extraordinary occasions. It is not customary in St. Boniface to talk about gifts to the church. The contributions at Easter, Christmas and other occasions specified are called dues, exactly what they are; and all parish members recognize very well that they have to be made, if they wish to maintain their parish membership. No one is considered or treated as a parish member unless he complies with the parish regulations in regard to these contributions. Compared to other parishes, St. Boniface is by no means large, but it is a parish in which everybody pays, or gives the reason why not. To depend upon the old haphazard methods of raising money is injurious not only to the parish, but also to the members; throwing the burden upon the few, and depriving the many from God's blessing which results from every contribution to His Church.

In passing it might be well to mention that financial difficulties were not the only ones which were encountered. It will be remembered that one of the plans to save St. Boniface was to entrust the parish to the direction of the Franciscan Fathers. Many of the people had become infatuated with the idea, and it is but just to say that they had the interest of the parish at heart. The first few Sundays, therefore, a fact which became known to the new pastor only a long time afterward, they tried to dissuade the parishioners, coming to mass, from entering the church, hoping to discourage him by the meagre attendance. These same people in a short time became some of the best workers.

Another difficulty was the indifference or rather hostility



Christ Manheim

of the Polish people surrounding the church. Father Evers entertained no friendly feeling for the Poles; by settling in the neighborhood of his church, they had been the innocent cause of the decline of the parish. On many occasions he even uttered his dislike in public. In reciprocation St. Boniface Church and its priests were thoroughly disliked by the Poles. On the arrival of the new priests this dislike naturally was transferred to them. No one ever tipped his hat; on meeting them in the streets, they always looked aside, or regarded the priests with evident hostility. This conduct is utterly out of keeping with the character of this nation, which has the greatest respect and love for a Catholic priest. After a few months of this chilling atmosphere, the pastor told his assistant, we have to break down this barrier; after this I am going to tip my hat to every man and woman on the street, and to talk to every child. The surprise and amazement on the faces of the people when they were greeted in this friendly manner was sometimes comical to see. But it was not long before they responded. Soon everybody was

smiling, and all were happy to think that German priests could be such agreeable people.

The good will of the people, however, was definitely gained on Pentecost Sunday, 1917. On that day the public school children of our neighborhood made their First Holy Communion. As soon as he arrived, Father Rempe had begun the study of the Polish language. It is not easy to learn a new language, and such a language at the age of forty. But on Pentecost Sunday he thought that he had learned enough to preach. The occasion really demanded a Polish sermon. The parents of all the children were Polish, and many of them could not understand English. From the fact that the children were attending public schools, and the fact that many of them knew very little about religion, the parents evidently were negligent in the practice of their faith. But they seemed to be happy in the thought that they got a good reprimand in their own language.

But the results of this Polish sermon were not all pleasant. As Father Venn had been accused of trying to make the parish Irish, when he read a letter of the Archbishop in English, so Father Rempe was accused of making the parish Polish. But all such accusers were told that if they wanted the parish to remain exclusively German, they would have to contribute about ten times as much as they were giving. This argument silenced everyone of them.

Another effect of this Polish sermon, and others which followed on special occasions, an effect more unpleasant still and more enduring, was the fact that it attracted the suspicions of Polish priests. It is but natural that they should think that the pastor of St. Boniface was trying to attract their people and wean them from their own parishes, where they really belonged. But while this suspicion is only nat-



Frank Wiedel



Andrew Korthals

ural, it is unjustified. To appreciate this requires an understanding of the whole situation, and also an understanding of the invariable policy of Father Rempe.

After the census it was evident that there were not enough German people in the vicinity to maintain the encumbered parish. We had to acquire new parishioners. The neighborhood is almost entirely Catholic, but they are Polish Catholics. To take them away from their own parishes would be unethical, even if it were possible. But to take them away from their own parishes would be even worse than unethical, it would be decidedly to the detriment of religion. The Catholic faith is the same in all the nations of the world. But each nation has its own temperament. We Germans, for instance, consider the services in an Irish church very cold and formal. The difference between the German and the Irish is well illustrated in the different manner in which we conduct the Forty Hour Devotion, and the

celebration of First Holy Communion. But the difference in the services in a German and a Polish church are even more pronounced. When learning the Polish language I often visited Polish churches, especially during Lent. The deep devotion of the whole congregation, their fervor, their emotion and sorrow in the sufferings of Christ, in short their lively participation in all the transactions, while they inspire the greatest respect and admiration, also show the impossibility of imitation. To deprive a Catholic who has been accustomed to such intense religion, of these beautiful ceremonies, is to take something out of his life which is of real value, and in the end can only produce indifference and perhaps final loss of faith. It never, therefore, was the intention or even the hope of the pastor of St. Boniface to draw these people from their own parishes.

But while the census proved the insufficiency of the German element, it also showed that a large percentage of the Polish population was not affiliated with any parish. There were first of all those who had attended public school. Some of them had made their First Communion, either in St. Boniface Church or some other non-Polish parish in the neighborhood; others had never been to confession or communion; there are literally thousands of these in our neighborhood. Most of them were born and raised in this country, scarcely understanding Polish. Others though born abroad have become lax in the performance of their religious duties; among these are generally the parents of the children, who make their First Holy Communion in our church. Here was indeed a large and legitimate field of labor and recruits for St. Boniface Parish. And it is from these that the parish has grown.

Now as regards the policy of the priests of St. Boniface in



John Neu



Fred Grzegowski

the reception of new members. It has taken time to crystalize this policy, as it has taken time to get acquainted with all the elements of the situation. New people generally come to the parish house, for sick calls, funerals, baptisms, marriages. It had been decided for the reason stated above, right in the beginning, that we should take none that belonged to other parishes, although in the beginning we had no occasion to exercise this decision: good parish members always go to their own parish church. We had no scruples about taking people that belonged to no parish. But in course of time we realized that harm might be done even by this apparently good and innocent action. It is the rule of the Church that every Catholic must belong to some parish; it is only in this parish that he and his children should and can receive the sacraments. Membership in a parish, however, in this country means contributing one's share to the parish maintenance. There are always some people who try to shirk this duty.

To minister to people indiscriminantly is to encourage them in an attitude which does them harm. The following rules are the product of observation: With the exception of the Sacraments of Pennance and Holy Eucharist over which there can be no control, we do not give service to people who are regular members of other parishes. In the case of people who belong nowhere, we try to show them the justice of parish membership and the necessity of parish support. If we cannot make them see our position we render no service. If they wish to join our parish, we tell them exactly what is expected of them financially, and assure them that unless they comply scrupulously, no further service shall be given.

The thing that has, perhaps, done the most for the regeneration of the parish is the public school children's communion class. This class was begun by Father Adams at the suggestion of Father Lyons, S. J. It was for many years conducted by Miss Elizabeth Smith, a teacher of the Peabody School. For over ten years she spent a great deal of her time in instructing the children and in securing other teachers to help in the work. When God rewards her for wonderful sacrifice, it will be a great reward indeed. Since 1924 the class has been conducted by the following teachers: Mary X. Rice, Helen Stamm, May G. Leavy, Mary Joyce, Mary Donaski, Sophia Shaefer, Rosalie C. Barkdull.

Father Rempe immediately recognized the possibilities in this class. The number of children making their first communion every year has averaged 300. If only a small portion of this number remained in the parish, it would mean a large parish in the course of years. The First Communion of these children, therefore, was conducted with the greatest possible ceremony; their addresses were preserved and they received a postal card each month, reminding them to receive Holy



Barth. Hotton



Chas. P. Koob

Communion the first Sunday of each month. A great many of these children have become good practical Catholics, even bringing in their negligent parents and friends. Quite a few of them have remained in the parish, some are married and have families of their own; they form a large and good portion of St. Boniface Parish.

Another factor of greatest importance is the fervor and zeal and ability of the assistant priests. Among these, Father Harnischmacher deserves the first place not only for the length of service which was almost ten years, but especially for his zeal and devotion; if it had been his own parish he could not have worked better. The other priests are Fathers John Rondzik, now pastor of St. Joseph Church, Aloys Schmitz, now pastor of Round Lake, F. L. Kalvelage, and Joseph Gehrig. All of them have given their best efforts to the parish and each one of them endeared himself to the parishioners. May God reward them for their work.

The decoration of the church has been the great event in the parish, and itself helped considerably to building up the parish. People like to go to a beautiful church. It was done in 1922 and together with the repairs, lighting, sidewalks and roofs cost $20,000. Following are the names of those who made the regular contribution of $25 and more:

John F. Becker, Anna Behrendt, $36; August Behnke, Andreas Blank, Engelbert Blum, $30; Helen Braun, Henry Brod, Barney Brozowski, Children of Mary, $250; Frank Cwerenc, $30; Rudolph Cwerenc, Edw. A. Cwiklinski, Adele Dinet, John Doerr, Leo Dymek, Roman Dymek, Anton Ennesser, $30; Rose Ennesser, Karoline Fachet, John Fensterle, J. A. Fensterle, Theresa Fensterle, Gertrude Fiedler, John W. Fiedler, John A. Fleming, $50; John Frey, $63; Richard Geiger, Herome Gerlach, August Gewelke, Mary Giere, $30; John Girsch, Paul Girsch, $27; Frank Glueck, Leo Golembiewski, $20; Chas. Golly, $50; W. A. Goslinowski, $30; Lawrence Greene, Robert Gronde, August Grzegowski, Fred Grzegowski, $55; Mrs. Jos. Harmet, $20; Chas. Hart, Josephine Hartwig, Cecylia Hat, $35; Veronica Heinle, $30; Marie Hesser, $40; John Hewelt, $35; Magdalena Hipelius, Mary Hoff, Cath. Holm, $46; Lorenz Honikel, $45; Anton Kahler, Mrs. F. Kendzierski, $50; Valentin Kertz, $20; Felix Kilichowski, $20; Jos. Kitowski, Mrs. Jos. Klein, $24; Grace Klein, $22; Geo. R. Knippen, Andrew Koob, $45; Chas. Koob, Martin A. Koop, Mrs. Andrew Korthals, $40; Constance Korthals, Joe Kosac, Mrs. Julia Kosac, Joseph Kotlengar, Mrs. Jos. Krecmarek, Joseph Krejci, F. F. Kreyetzski, Anna Kristan, Mary Kristan, Theresa Kristan, Henry Kruegel, Joseph Kruse, $30; Mrs. Kuszynski, Anton O. Landes, $45; Tony LaRocco, $20; Mrs. Peter Laux, $23; Mr. and Mrs. Leahy, Chas. Legrand, $27; Frank Levand, $22;



Carl Bors



Anthony La Rocco

Frank Lewandowski, $26; John W. Ludwig, Bruno Lukosewicz, Anna Lutzke, Thomas Madden, Elizabeth Marach, John Mathia, $20; Adam Mayer, $100; George Mayer, $50; Peter Meiser, $22; Gertrude Meyer, Eleanore Meyer, John Mikolitsch, $40; Joseph Milkowski, Pauline Milkowski, Hugo B. Miller, Joseph Miller, John Moeller, Jerry Murphy, Anthony J. Nau, $27; John Nau, Thomas Neton, $26; Peter Nowak, Albert Orzada, Anton Orzada, Joseph Palatine, $50; Paul Patrickus, $20; John C. Paul, $61; John C. Pawelczyk, $20; V. M. Popowicz, George Prena, $35; Peter Pubance, John T. Puetz, Stella Radzimski, A. and P. Rasko, $22; Max Raskow, $50; Al. J. Reisel, $25; John L. Reisel, $20; Max Retzek, Anna Ritter, Gus Roggenbaum, $45; Frank Rominski, $22; August N. Rozek, $22; Andrew Sass, Josephine Sass, Amalia Sayscke, Joseph Saycke, $20; Anton Schabelski, $22; Wm. H. Schiefer, $22; F. W. Schiele, $63; John Schlitt, Katherina Schmidt, $50; Elizabeth Schmitt, $25; Michael

Schmidt, $37; Barabara Scholl, Mass Servers, Mrs. M. Siedler, Mrs. H. L. Sievers, Victor Simunich, $60; John Skokan, J. M. Skokna, John Skummer, Joseph Sorn, Thomas Spayer, Paul Spenner, Bernard Stegmaier, Elizabeth Steib, Rose Stenzel, $26; Mrs. Hugo Tabert, $20; Joseph Telesnicke, Frank Teschke, $65; Mary Thomas, John Tichelaar, Mathilda Tocki, Johan Topp, Joseph Totke, $40; Felix Uzdrowski, Dr. Chas. Venn, $46; Charles Venn, $100; John Wachholz, George Wagner, $31; Hattie Wagner, Robert Wankel, Chas. L. Warnicke, $20; Hypolit Waskowski, $22; Mary Welch, Mary Wesemann, $30; Bernard Willmann, $26; Rudolph Winter, $22; Peter J. Wisniewski, Ferdinand Witt, $30; Helen Wruck, John Wruck, Rose Young, J. L. Zappen, Jacob Ziert, $45; Henry Dinet, $100; Ignatz Chudzik, J. J. Curran, William Fisher, August Gewelke, William Gewerth, W. H. Nelles, Peter Zappen, John Dechman, Frank Pawletzki, Paul Tuszynski, F. C. Voss, Albert Migalla, N. C. Nau, John T. Neu, Joe Theis, M. P. Gats, Paul Kaleth, L. J. Barta, John F. Becker, $27; John Henke, Catherine Kelly, John Krajecki, $125; Christopher Columbus Ct. C. O. F., Carolina Kunza, Catherine Mohr.

During this time the stained glass windows in the church were all donated by members or friends of the parish. The order in which the donations were made is the following: Mary Welch, $1,000 large rose and panel window; 12 large nave windows, costing $290 each, Kristan family, W. H. Nelles, Dr. Chas. Venn, Theodore Rozek, Mary Wesemann, Gertrude Brucker, Korthals family, Max Dombrowski, Children of Mary, Victor Simunich, Sass family, John Hellmuth. Two of these donors are especially to be mentioned: Gertrude Brucker gave $1,000 for her window during the time of Father Evers, the money, however, had been used for

more urgent needs; after her death at the time the windows were installed, her son and other relatives, kindly were satisfied with the installation of a cheaper window. The window given by the Sass family is in the choir, and the name cannot be read from below. Another window of equal size is in the stairway leading to the choir. It was installed from parish funds as the money had been long ago collected and donated by the Ladies' Catholic Benevolent Society. The transom windows costing $110 each were donated by Louise Venn, Christ Manheim, Charles Koob. The four lower windows at a cost of $90 each were donated by Mary Welch, Martin A. Koop, Joseph Skokna, Hieronimus Gerlach. The windows in the baptistry were donated by Albert Rosenberger, Frank Wiedel, John Weidemann, Mrs. Weiser. Their cost was $100 each. The four windows, one behind each confessional, at a cost of $360 were donated in memory of Adele Dinet, by her children Henry Dinet and Louise Venn.

During this time the following larger donations have been made: Lizzie Salm, $2,000; Mary Schultz, $4,000; Catherine Schmidt, $1,500; Mrs. Biermann, $500; Mrs. Demes, $500; and the following each a gift of $250: Carl Willma, Josephine Sass, Simon Sass, Anna Krajecki, John Krajecki, Mary Wesemann, Andrew Korthals.

Great credit is due also to the Sisters of our school for the renewal of the parish, especially the sister superiors, Sister Julia, Sister Marcellina, Sister Blanche, and Sister Cornelia; not only in the fact that they have maintained our school in the front rank of similar institutions, but also because they rendered the most important service for the progress of the parish. The work also of Sister Albertine Kongorski, a child of our parish, in the first most trying years cannot be forgotten.

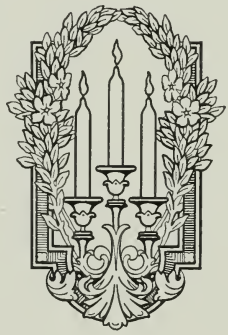
Louise Venn and Mary Welch donated the Statue of St. Rita; and Mary Welch donated the Statue of the Little Flower of Jesus; the St. Ann's Altar Society, founded in 1920 by zealous women of the parish, who have done a lot of good work. The St. Ann's statue was purchased with the proceeds of a popular subscription. Tillie Scholl made all the beautiful antipendia of various colors used on the big feast day; and Constance Korthals has donated much altar linen made by herself.

It is impossible to even mention all who have been zealous in the progress of the parish, but God will not forget one.

The following appreciation will perhaps convey the spirit of the parish better than anything else. It appeared in the Pfarrbote May, 1920:

"It is pleasant for me and I am sure not disagreeable for you to reflect and to speak about our last success, the Easter collection. . . . The impossible has happened: Who, even including myself, thought that we really could raise $4,000. And now we are actually above it, and by the time our next calendar appears promise to be far beyond. . . . In point of numbers we are the smallest German parish in the city, and yet our collection is almost twice the size of our nearest competitor, a parish which has four times as many members. In proportion that parish should have $16,000. . . . How do we do it? Let me tell what I think. . . . If you study the list you will find the same names again and again. It contains 1,231 contributors: 644 adults, 214 young men and women, 311 school children, 62 children below school age. It means that every member of the family from the child in the cradle to the poor old widow is doing his share. It means that everyone who comes to mass on Sunday has his name on the list. As I was writing this a boy came to the office with

fifty cents, afraid that he might be too late to make the list. Of the 214 young people, 43 gave $5 or more; two of them boys who started to work last fall. Can you beat that in any parish in the city? Doesn't that explain our success? Our parish has few wealthy members; and yet 40 gave ten and 330 gave five dollar bills. God knows I realize what it means for many; it means sacrifice, it means doing without things that you want and need. It is an honor to be in such company to have one's name on such a list. . . . While at times I have asked a great deal of you, I am happy to say that you have never faltered. You have done your duty not grudgingly, but gladly and willingly, too proud to complain. I wish to thank you from the bottom of my heart, and I pray that God may keep you always, and bless and reward you a hundredfold.' (Signed) C. A. Rempe.



THE BOOSTERS' CLUB



T THE arrival of Father Rempe as Pastor of the parish, in July of 1916, the young people of the parish determined to form an organization to promote and foster an interest in its social life. It was to be composed of all young people, married and single, and its purpose was to help the pastor in any way possible in his difficult task. Father Rempe readily consented to the plan, and an organization meeting was held, at which nearly two hundred members were enrolled. An election was held at which the following officers were elected:

President, Arthur F. Terlecke
Vice-President, Mrs. Anna Dymek
Secretary, Margaret Dymek
Treasurer, George Traub

The new Club met on the first Monday of every month, and gave a social every two or three months. The outstanding events of the first year were a Valentine Party on February 9th, a dance on May 8th, and a picnic on July 29th, 1917. Besides this, the club helped in all parish affairs.

The officers for the year 1917 were:

President, George Traub
Vice-President, George Behrendt
Secretary, Tillie Scholl
Treasurer, Joseph Skokna
Marshal, Elizabeth Hesser



Martin Koop



John Fensterle, Jr.

Executive Commitee:
Mrs. Anna Dymek
Martin Koop
Joseph Kommer

Under this regime the club kept up its good work of the previous year, and engaged in the relief work which was necessitated by the war, the girls sewing and making candy, and the men aiding in the sale of Liberty Bonds and in cheering up those who had gone to join the colors. In the interests of these enterprises, they gave two entertainments, one on December 12th, 1917, and the other on January 27th, 1918.

The election of officers put the following members at the helm for the year 1918:

President, George Behrendt
Vice-President, Andrew Korthals
Secretary, Tillie Scholl
Treasurer, Joseph Skokna
Marshall, Martin Koop

During this term the Club tried nobly to keep up its fine record, but was forced by circumstances to write up a finer record of patriotism. The drafts and voluntary enlistments so cut into the number of male members that it was impossible to continue along the lines of its constitution. So, after the year was up, it disbanded until a more favorable time. Meanwhile many of its members moved to other parts of the city and it was never reorganized.



Rose Kiessling

THE ST. BONIFACE CHURCH CHOIR
1865-1926



URING this period the choir consisted of about fifty to sixty members. They sang at the High Masses on Sunday mornings, at the various evening devotions, and at nearly every social affair given by the various parish organizations. The ecclesiastical music which they used was strictly Gregorian. Their concert numbers by the best classical and modern German composers. The directors during this period were:

Nicholas Keimers	Clement Hutter	Siter M. Fidelis
Nicholas Alles	John Stemper	Sister M. Stanislas
Edw. Ederer	August Mueller	Sister M. Ottilia
Edw. Meiler	W. Heyer	Sister M. Alcantara
Johann Rolf	B. Hotten	

Among the members who sang for several years were the following:

John Reisel	Arthur Terlecke	Rudolph Terlecke
Matt Reisel	Clement Demes	Jack Lauer
Joe Reisel	John Demes	Matt. Braun
Martin Koop	James Voss	Jos. Hermann
Julius Weske	Joe Voss	Phil. Wink
Felix Schommer	Henry Venn	John Zimmerman
John Stahl	Herman Bredel	George Demes
Albert Barski	Leo Juhnke	John Gryzbowski
Otto Jaeger	George Traub	N. A. Schommer
Andrew Korthals	Casper Hochstetter	John Miller
John Puetz	Michael Laux	John Bauer

John Dechmann	Joseph Skokna	Carl Venn
	John Pettinger	
Irene Marino	Gertrude Mees	Christina Kutcher
Martha Hartwig	Margaret Dymek	Kate Burkhardt
Anna Koslik	Gertrude Dymek	Mary Engeln
Constance Korthals	Alice Bredel	Dorothy Bies
Marcella Korthals	Anna Buntrock	Elizabeth Rominski
Frances Kotlenger	Anna Fabritz	Mary Rominski
Frances Weber	Sabina Koch	Clara Dombrowski
Rose Kiesling	Anna Kutcher	Alma Dombrowski
Tillie Scholl	Frances Kutcher	Clara Behrendt

During the period from 1900-1918 a vested boys' choir sang the proper of the Mass every Sunday morning and the Vespers every Sunday afternoon. The week day Masses were sung by the children of the seventh and eighth grades, who also sang at the 7:30 Mass on Sunday morning. At the 9 o'clock Mass a choir composed of the members of the Young Ladies' Sodality furnished the music.

ST. BONIFACE SCHOOL



T. BONIFACE CHURCH is grateful to the Benedictine Fathers from St. Joseph's Church, who in the early 60's sponsored the erection of a school on the west side of the Chicago River for the children who lived in that area.

It was on the second Sunday of September in the year 1862, when the Reverend Ludwig M. Fink, O.S.B., pastor of St. Joseph's Church called a meeting of the men in this western vicinity of Chicago to determine the ways and means of founding a school in this district. The meeting was very well attended. It was held in the fire station at Erie Street, near Sangamon. Here was organized a school society with its purpose to build and maintain German Catholic schools. The following officers were elected:

Johann Baumgarten, President,
Peter Schommer, Vice-President,
Johann Gimbel, Recording Secretary,
Peter Walzem, Financial Secretary,
Bernhard Schuenemann, Treasurer.

Besides this group of officers the assembly voted a publicity and finance committee. The following men were elected to serve: J. Baumgarten, P. Schommer, P. Schons, P. Schuenemann, P. Walzem, P. Weber, M. Schwinden, J. Dunnebek and A. Titus. These men had as their duties to collect the monthly subscriptions.

It was further voted at this meeting that every fourteen

days a meeting of like nature would be called and at the same place until such time that the school building would be erected. At the second meeting of this group of men, the fourth Sunday of September, 1862, sufficient funds were on hand to warrant them to proceed at once with the building. Therefore, a building committee was chosen and constituted J. Baumgarten, P. Walzem, P. Schommer, B. Schuenemann, M. Schwinden and P. Weber.

This committee selected a site on Chicago Avenue and Carpenter Street. It was a small vacant bit of property, twenty-two by forty feet. Upon this location they were determined to build the school. There is no question about their determination for the bids were let immediately and the entire structure was completed within two months. Nine days before the feast of Christmas in 1862 the school was opened, December 16th, 1862, with "Teacher Dreher" at the helm. At the opening of the school the pupil enrollment numbered thirty children. But this number gradually increased month by month, so that at the end of the first year one hundred and twenty children was the official count.

The speed and manner in which these early settlers of St. Boniface Church proceeded gives ample proof of what has been said with regard to their determination to give to their children a religious education. In a preceding chapter we praised their heroism, but by no means exaggerated, for they laid the foundation on the soil of faith and convicition which gave them in return the seeing of their children attentive to their duties towards God and zealous for their own eternal salvation.

The school successes of the finance committee prompted them to begin agitation for the erection of a church. In the year of 1864 they received sufficient backing to warrant

the purchase of vacant property on the corner of Noble and Cornell Streets, one hundred and twenty-five by fifty feet. Their intention was to erect a church forty-four by eighty feet. The cost of the church was estimated at $7,500. It is noteworthy to mention because of the soaring prices of real estate vacant at present that the frontage of this church property was purchased at ten dollars a foot.

After the church had been erected it was found that the school location was no longer convenient and it was moved to Cornell and Noble Streets, across from the church.

Father Marshall succeeded Father Albrecht to the pastorate of St. Boniface Church. During the summer vacation of 1867 Father Marshall urged the Sisters of St. Francis of Joliet, Illinois, to teach at St. Boniface School. The Venerable Mother Alfred complied with his request, and established what is known in the records of the Convent the "Mission of St. Boniface." Sister M. Francis and Sister M. Angela were designated as teachers with the former in the role of Superior.

On the third day of September, Venerable Mother Alfred, Sister M. Francis, and a postulant, Miss Helen Droesler, began to organize the school. While, of course, the school had been serving the needs of the community since 1862, there were indeed many things that had to be attended to. Much the same as when a firm places a new head in a department. And yet, there was this difference of subsequent hardship owing to the fact of rapid-growth of the community, the change of pastors after a two-year period and the great disaster of the Chicago fire, which called forth alert maneuvering.

We had mentioned the enrollment of 1862 of the "little white school house" as being one hundred and twenty pupils.



Venerable Mother Angela Venerable Mother M. Francis

First Two Sisters at St. Boniface School

The first semester of 1867 registered one hundred and eighty, an increase of sixty children in about four years. The teaching staff from 1867 to 1868 was as follows: Sister M. Francis, superior; Sister M. Angela, Miss Catherine Tehle, Miss Helen Droessler; both these latter were postulants. Mr. Nicholas Alles was in charge of the larger boys who numbered about fifty. Mr. Nicholas Alles also conducted the choir at the time.

So far we made mention of the building of the church and school, but nothing was said of the sisters' home. Unfortunately, almost everyone in the building of a parish thinks of these "Brides of Christ" last. Whether because of their profession of vows they deserve so little consideration of their housing problem, or whether more convenient quarters would make them less subservient to the Master, we are not in a position to state. We do know, however, that with all the wealth of good intentions the early settlers and those who followed quite a number of years later evinced, they certainly side-tracked the convenience and comfort of these "Servants of Christ."

The Sisters' dwelling was a small four room cottage. We may have unnecessarily used the word "small" but with no sarcastic insinuation. Two of the rooms served as sleeping quarters; a third, as a combination kitchen and dining arrangement; and the fourth, in the form of a narrow front entrance, had to answer the purpose of a reception parlor or office. In this room, designated as the fourth, was placed a couch for seating accommodation. This only article of furniture filled all available space in these close quarters. There was not space in this room for a table upon which a lamp may have been placed. This necessarily caused, although many years before it had been proclaimed by the labor unions, an

eight hour day. It is said that Venerable Mother Alfred had christened the home "the house of the angels." She surely must have been resigned to the inconveniences it offered. It is presumed in her holy and motherly heart she considered that it was all the will of God. It may be said in connection with this presumption that whether it was His will or not, it all redounded to the glory and honor of the Creator. The sacrifice these holy souls underwent bespeak the secret of their accomplishment and indicate their incalculable worth when, under difficulties of a distressing nature, they are guided by the thought "All for glory and honor of God."

In 1873 an epidemic of small-pox broke out in the city. The heroines of the mission of St. Boniface were to taste of the sorrows that saddens the home in sickness. Sister M. Fidelis was stricken. The epidemic raged so furiously that the schools were closed for several weks. St. Boniface School was likewise subject to this order being in the area of the epidemic. Sister M. Fidelis was in the home and Sister Anthony acted as her nurse. The remainder of the nuns had to move away from contagion and took refuge in the school. It is difficult to draw a comparison between the house and this place of refuge. There was only one room which combined the suite of kitchen, dining and bedroom. In this suite of one room combination was one of these old fashioned large chimney effect stoves which answered admirably the purpose of dispelling heat, but was never meant as a cooking stove. To cook their meals, the sisters had to stand either on the rung of a chair, or if their stature handicapped them by the use of this method, they were wont to stand on the chair and proceed to cook on the flat surface of the stove which measured approximately six feet from the

floor. This condition of affairs lasted for seven weeks. At first the novelty of the whole affair must have blinded the nuns to this inconvenience, but we have every reason to believe that they felt greatly relieved after the seven weeks of this hardship and quarantine were over. Doctor Wild, a physician of the neighborhood attended the nuns during the epidemic. All the nuns submitted to vaccination.

There was a period of apparent cessation of any startling event or happening until the first frame school building was enlarged and remodeled in 1874. During this period of reconstruction the pupils of the four classrooms utilized the church for their place of study and learning. The work was carried on speedily so that within a few weeks' time the remodeled school was in readiness for occupancy. The number of pupils was in excess of three hundred, and the fifth classroom was opened in the Spring of 1875. Sister M. Aquin was placed in charge.

In the latter part of August, 1876, Sister M. Alberta was elected Mother Superior of the Order. This was indeed pleasing news, since Sister M. Alberta was one of the first nuns who came to St. Boniface parish. During the time of her stay at St. Boniface she had endeared herself to all and had gained for herself and the Order a large host of friends. She remained, however, in that position of honor only one year and was succeeded by her predecessor, Sister M. Francis. This latter named nun was also one of the first to reach St. Boniface School. As a matter of fact, she was the first Superior and assisted in preparing and laying of the foundation which has since throughout the years of existence acclaimed glory for St. Boniface School.

In 1881, the school had hardly opened its first semester of studies when Sister M. Ignatius became ill, necessitating the



Venerable Mother Alberta

arrival of Sister M. Liboria as substitute. There is one item on the records of the school which demands our attention; it was the alertness and speediness with which difflculties were dispelled. This certainly bespeaks credit for the business management of the Order. On October 27th, 1881, only a month after sickness had visited the sisters, another, Sister M. Josepha was removed to the Isolation Hospital (on 26th Street), having contracted the small-pox. During her period of isolation Miss Mary Gurlick substituted. After approximately six weeks, December 10th to be exact, Sister M. Josepha returned and again conducted her class.

The autumn of 1885 saw the erection of the new parochial residence, a three-story brick building facing Cornell Street. Towards the close of the year the sisters moved into the old parsonage which, by the way, had been raised in 1878 to accomodate a brick basement. The old sisters' house was now being utilized as a classroom and Sister M. Stella, newly appointed, led her little flock of second grade boys and girls to more than worldly wisdom.

We dare not in this historical resume pass up the date of appointment of Sister M. Valeria. It was the year of 1891. Her name appears on the teachers' list at St. Boniface to the close of the school year 1908. Sister M. Valeria was seventeen years with the big boys of St. Boniface School. And these big boys were fortunate in having a teacher who commanded their respect and admiration not only during their school days but even now are generous in their words of praise for all that Sister M. Valeria did for them.

Sister M. Valeria upon being interviewed recently unhesitatingly made a clean breast of it all when she said, "I was always proud of my boys. They were always obedient and prompt in their fulfillment of their duties. Not only that,



Sister M. Valeria

they went more than half way in their efforts of satisfying me in any proposal I may have made. If I suggested the scrubbing of the room, the boys were there. They would don the aprons, carry the water, scrub and furnish me with the finished product. They were really good." On the other hand, the service tendered their sister in school did not make them shy or effeminate as we would ordinarily conjecture. These men today are real he-men, battling with the world and for the most part winning. They were taught to work; their activity then caused them to be loved by their teacher; just as now they are loved for the same qualities displayed then, by their wives, their children and their neighbors. Sister M. Valeria deserves this special mention since she has done so much good for the children she taught. She has in her forty-two years of service had seventeen of her boy pupils become priests and ten girls enter the convent. This achievement is surely a source of great satisfaction to her and her cloistered sisters.

An incident worth mention occurred on October 4th, 1894. Sister M. Leocadia on this beautiful fall day obtained permission from her superior to visit her sister, Sister M. Gonzaga, who was stationed at St. Francis School, located on Twelfth and Newberry Streets. Mother Alberta, her superior, accompanied her on this recreative journey. After they had boarded the car on Halsted Street and Chicago Avenue and had gone a considerable distance, the horses drawing the car became affrighted for some unknown reason and became uncontrollable. (You know in those early days horse drawn cars were in existence.) It seemed that everyone became alarmed and made a safe exit into the street. The two nuns, however, were the last to leave the car. As Sister M. Leocadia jumped, she, by some mishap, was obstructed

from making a safe landing and broke her collar bone. Mother Alberta, a little more fortunate only bruised her arm. Again, we note the quick action of the Franciscan nuns, Sister M. Leocadia was substituted by Sister M. Adolpha during her detention of almost a month.

The year of 1895-1896 was crowded with incidents of interest and enthusiasm. During this year a large school, the present, was built at a cost of $40,000.00. This undertaking was by far the greatest up to this time in the history of the parish. Just think, forty thousand was to be expended



A Class of 1884

upon a new school and that, in the year 1895. The figures staggered the parishioners, but they understood the need and they all gave willing assistance. It was the law of supply and demand. The people acquiesced! But what did the sisters do during this period that it should be mentioned in this chapter. You'll be surprised!

Vacant property had to be secured for the building of the new school. To this end, therefore, the old school and the sisters' house had to succumb. While for quite some time

after they had been levelled to the ground, the sisters had to find shelter in a six flat building a little north of the alley on Noble Street. The property was owned by Genessers. The sisters occupied the entire first floor of this three floor six-flat building. Occupying the first floor meant in reality the two flats on the first floor. The reason we make clear this point is to emphasize the apparent inconvenience that again had come to the lot of the nuns in the division of their home by a public stairway, necessary, of course, to provide access into the flats above. But even the entire floor did not suffice to house the large teaching staff of this year. Consequently, sleeping quarters for four or five of the nuns had to be secured elsewhere. A unique selection was made. The flat above Schuenemann's saloon had been made vacant to accommodate the nuns. After night prayers these five nuns would depart from their Genesser flat, cross the street, and make strenuous effort to find sleep above the saloon apartment. Needless to recall to your mind that prohibition was not then in force. There was always a gathering of men at Schuenemann's. Some of them were content with playing a game of cards and having a stein close at hand to console them in any poor play they may have made; others of course, with one foot on the brass rail drank away the time. Naturally, the latter caused disturbances when time had got the best of them. In an effort to quiet their confriars the card sharks would join the brawl. In a few moments after this headway had been made the group of five nuns awakened from their much needed rest and having to take resource in some action that would quiet the clientele below, usually knocked on the water pipe with a hammer. This action of the guardians of peace generally brought about the desired effect immediately. It was only necessary once in an evening

and sleep was assured. Unfortunately, however, that "once" came occasionally after sandman had made his visit.

The nuns unmistakably suffered during the building operations. It was not alone that they had no home, but they had no school either. For they had to teach the children in church. The pews were used as desks and the kneelers as seats for the children. Mischievous as children are, one can easily imagine the difficulties of maintaining order in a full to capacity room and the faces of the children hidden from view. The belfry was also utilized as a classroom. With the ropes of the bells hanging down in the midst of the room the temptation was indeed great to give them just one little "pull." These were indeed trying times, enough, without question, to try the patience of a saint. But the heroines did not falter nor did they complain, for it was all for the greater glory and honor of God. Again, and probably more than at any other time, their motto sustained their courage and fortitude.

After the present rectory was completed, which was built at the time of the new school, the sisters were presented with their present abode, the old priesthouse facing Cornell Street. In February, 1903, the sisters moved into the old parochial residence which had been built in 1885. This building was too small to house all the nuns, and so the annex, the second floor of the house next door, came into use. This house is referred to as Suerth's house.

In 1899 Sister M. Julia was appointed to assist Sister Amalia with the little ones. That year there was paradoxically as it may seem a large following of little ones. The class of approximately one hundred and fifty-five, was divided. Sister Amalia retained ninety-five of these youngsters and the rest were in charge of Sister M. Julia. This latter

class was called the preparatory class. It was difficult to find suitable quarters for the preparatory class. They had first moved with their tables, chairs and all other necessary equipment to the large hall. Just as they had found comfort in their settlement they were obliged to suffer a great comedown. From the third floor to the basement of the church was a great drop. But orders were orders, they made it. No more than they had found conveniences and advantages in their new home, they were again graciously evicted. This time they moved to Suerth's building. Then followed a series of moves reminding one of a King in a checker game making every effort to retain his power. From Suerth's house the move was to the bowling alley, from the bowling alley to the school basement, and finally from the school basement to the permanent location in the annex, formerly Suerth's barber shop.

It is important to recall to mind the school exhibits which were indeed very creditable to the institution. These exhibits showed the masterpieces in every field of learning. A line was drawn about the room and thereon was attached copies of the best arithmetic solutions, samples of neatest penmanship, documents of exact reproduction in the art of painting, records marked one hundred per cent for their historical veracity, original neatly constructed needlework. Those who excelled in any branch whatsoever found their work on exhibition. Mothers and fathers, sisters and brothers, the whole family assembled in the hall to view these exhibitions. Sunday afternoon was usually spent in examining and inspecting the children's work.

While preparing for an exhibit June 5th, 1901, a terrible storm arose, in which the lightning struck the sisters' home. Sister M. Aegidia was about to close the window in which

it had been raining when suddenly she saw a great ball of fire spin around the wash basin at her side. The poor sister was shocked by such a dreadful experience, her nerves unstrung, she became almost paralytic. It was the belief of the physician in attendance that she must have been touched by a spark of the lightning. Her condition incapacitated her and she was relieved of all duties.

The "Angel of Death" visited St. Francis Convent, Joliet, Illinois, on February 21st, 1908, and bore away the saintly



A Class of 1914

soul of Venerable Mother Alberta. During the past few months she had remained at the convent. Since her resignation of St. Boniface she failed quite rapidly.

The old saying "to know her was to love her" became more than a stock phrase when applied to this noble nun. A stroke of sickness a year previous to her death sapped her physical vitality, but it could not affect the sunshine in her soul. She was forced to retire from the active ranks of the

sisters, but her patience and spirit grew in proportion as her physical strength waned, and so she continued a limited religious practice to the very end.

The history of her ministrations could best be told by the parishioners of St. Boniface parish where she was stationed twenty-six years. There was none too less talented to command the full need of Sister M. Alberta's sympathy and Christian benediction marked her entire course of religious practice. Those who were children in Mothor Alberta's day in the St. Boniface parish will ever mention her name in reverence and recall her solicitude in their behalf with a prayer upon their lips. Human suffering, patiently borne, is the crucible which purifies the soul, and thus fortified with every grace, Mother M. Alberta quietly laid down the cross which she carried so meekly during the past years. R.I.P.

In the year 1915 the Academy at Joliet was opened. It seemed that fortune had shifted the scene of her activities from St. Boniface School to the Academy in Joliet. The school had dwindled down to number only a trifle more than one hundred and fifty students. The kindergarten chairs and tables, since they were the property of the community, were removed from St. Boniface to St. Francis Academy, Joliet, Illinois.

The Spring of 1916 ushered in a critical period into the history of St. Boniface parish. Everyone was at a loss what was to happen. Would the school be turned over to another community in the event that the Polish people who dominated the neighborhood succeeded to make the purchase of the church? It became known that Father Evers was soon to resign. Nervously and anxiously the future of St. Boniface was discussed. The children were prepared to give at their graduating exercise the beautiful play, "Dolores," which had

been rehearsed for a number of weeks. All plans of rendition of this play, "Dolores," as well as all other features of the graduating exercises was overthrown when announcement was made that the exercises of graduation would be conducted in the church May 30th. This announcement added to the perplexity and anxiety that had already existed. It was a shock the parish sustained, when for the first time in its history there was no solemnity or exhibition of talent at graduation. Providence, however, interfered with the repetition of this arrangement by changing the conditions which brought it about.

On July 8th, 1916, Reverend C. A. Rempe arrived as the duly appointed pastor of St. Boniface Church. His pastorate rigorously revolved upon the school question. Thousands of children in the neighborhood, almost all Catholic, and the school attendance at St. Boniface dwindled to almost naught. He made continuously strong pleas for the moral and religious training of youth. Shall we not direct the will and train the heart as we enlighten the intellect? Naught but religious feeling, the inspiration of the soul, and faith in God can accomplish this. Even ethical teaching, though helpful, will not suffice. Moral philosophy may be similar to other knowledge, the product of man's mind but not a force which controls his acts. There are abundant examples of the failure of ethical teaching to affect life. France has given non-religious moral training a more thorough trial perhaps than any other nation. And yet, in fifty years criminality has increased threefold, though there was scarcely any increase in population. Such were the convictions of the teacher and scholar, Father C. A. Rempe, as he gathered his physical forces together in a supreme effort of gathering the "little ones" to himself. What could be the outcome of such a

vigorous campaign? Success! But not only in the accomplishing of the end but, of endearing himself to the hearts of all the children. He was, and is today, their recognized benefactor.

The third of September, 1917, marked the golden anniversary of the Sisters of St. Francis at St. Boniface School. They had in their fifty years of service done much good, as these pages of history amply suffice to portray. The day must, therefore, be worthily commemorated. A solemn high mass was sung. Rt. Rev. Msgr. F. A. Rempe, celebrant; Rev. A. Reisel, deacon; Rev. A. Korthals, sub-deacon; Rev. P. A. Crumbly, O. F. M., gave the sermon. Among the clergy who attended the festivities were the Rev. C. A. Rempe, Rev. F. X. Harnishmacher, Rev. George Wunder, Rev. Oscar Strehl.

The children's choir, composed of members of the sixth, seventh and eighth grades rendered in most pleasing manner St. Rita's mass. It was really refreshing to listen to the lovely music rendered by the concerted voices of the children.

The following sisters from Joliet and the neighboring missions had the pleasure of attending the Jubilee:

Venerable Mother M. Vincent
Venerable Mother M. Angela
Venerable Sister M. Stanislas
Sister M. Eleanor
Sister M. Cecilia
Sister M. Stella
Sister M. Camilla
Sister M. Anne
Sister M. Eugene
Sister M. Martina
Sister M. Blanche
Sister M. Felicia
Sister M. Alodia
Sister M. Alfrieda
Sister M. Francisca
Sister M. Beata
Sister M. Geraldine
Sister M. Roche
Sister M. Corona
Sister M. Domitilla
Sister M. Boniface
Sister M. Veronica

Sister M. Rosalia
Sister M. Gertrude
Sister M. Ottilia
Sister M. Laura
Sister M. Leontine
Sister M. Ethelreda
Sister M. Humiliana
Sister M. Hermina
Sister M. Georgina
Sister M. Edwina
Sister M. Paulina
Sister M. Nemesia
Sister M. Michelina
Sister M. Eulalia
Sister M. Winfrieda
Sister M. Rayneria
Sister M. Dorothea
Sister M. Ida
Sister M. Marcella
Sister M. Josephine
Sister M. Angelica
Sister M. Clemens
Sister M. Edmunda
Sister M. Angella
Sister M. Justina
Sister M. Leonissa
Sister M. Theophila
Sister M. Mathilda
Sister M. Emma
Sister M. Blandina
Sister M. Sylvester
Sister M. Gervasia

Luncheon was served to the sisters in the school hall, after which there was a social gathering of relations and friends and former pupils of the sisters. Everyone enjoyed the day.

The school made wonderful strides within the two years of the pastorate of Reverend C. A. Rempe. Towards the close of 1918 preparations were being made for the opening of a commercial class. That year records twenty-eight graduates. Out of this number eighteen registered for the commercial class. They are:

Lawrence Honikel
Bruno Lukosewicz
Harry Wesemann
George Wieronski
Roman Niezgodcki
Robert Hesser
Rudolph Patush
Fred Klein
Clarence Stroh
Joseph Behrendt
Isabelle Klanske
Stephania Kosjak

Cecilia Koob
Margaret Madden
Ida Graffket
Teresa Dopke
Agnes Wesemann

The children registered for the first semester of 1918 on September 3rd. But classes had not been resumed for more than two weeks when the influenza epidemic worked havoc with the school attendance. The fifth grade was especially poor in attendance. It semed as though the influenza germ had complete control of the situation in room five, for the teacher, Sister M. Engelberta was not spared. She was taken sick in the last week of October and became very ill, necessitating her removal to the St. Elizabeth's Hospital. The Sisters of St. Francis, noted for their speedy method of substitution, immediately upon the illness of Sister M. Engelberta, appointed Sister M. Liberata to fill the vacancy. The substitute, however, robust and healthful as she was, was taken ill with pneumonia, and within a month after she had come to St. Boniface. Her disease proved fatal. She died at St. Elizabeth's Hospital December 9th, 1918. Her body was taken to Freeport, Illinois, for burial. We may say of Sister M. Liberata the most that any one could wish to have said: "She died in service." R.I.P.

For three consecutive years death hovered over the door of the Franciscan nuns at St. Boniface. Sister M. Cornelia being poor of health, collapsed. She had been occupied with the children's bazaar which placed a goodly amount in the exchequer of St. Boniface parish. The exact sum was a net $2,100. On December 19th, 1919, she was taken to bed. She never regained sufficient strength to be up and about. After being confined to her bed for approximately three months, she was removed in February to the motherhouse at Joliet. On June 2nd, 1920, she was called to face her

Master, whom she had served so faithfully in her religious vocation. Burial took place on the afternoon of Corpus Christi at Joliet, Illinois. The pastor, Reverend C. A. Rempe and his curate, Reverend F. X. Harnischmacher, together with three of the nuns stationed at St. Boniface, Sisters M. Blandina, Alma and Marcellina, attended the funeral.

December 21st, 1920, four days before commemoration of the birth of Christ, another of His servants, and this time, a child from St. Boniface School, died. Sister M. Francisca, and in the world known as Elizabeth Reisel, had been ill for quite some time. Her condition necessitated an operation. She improved after the first operation with, however, some unforeseen condition arising making another operation indispensable. Her strength was not sufficient to bear up under this strain and she died on the above mentioned date. Her remains where brought to St. Boniface Church where she lay in state until Thursday, the 23rd of December. The funeral cortege left St. Boniface at nine o'clock that morning and wended its way to St. Benedict's Church to which her parents had now been affiliated. There Solemn Mass was celebrated. The burial took place at St. Boniface Cemetery, in the family lot.

The school attendance since 1916 steadily increased in number so that every year another room had to be opened. It was apparent that the water mark of retrogression had been reached and that progression was now in order. The management of the school for five years had come to the able ministrations of Sister M. Marcellina. She was instrumental in the establishing of the commercial class in the year 1918, and fully and totally responsible for the progress it had made until 1925. The enrollment of primary grade students was so large that the commercial class had to be discontinued so

as to make necessary provision for the parochial grade students. It was not easy to decide on this course of action, especially since quite a large class had already avowed their intention to take up commercial studies. There is no question but what this higher course of education made St. Boniface School very attractive and brought about, to a large extent, the healthful growth which it now possesses. Sister M. Marcellina is to be duly congratulated for the unstinted efforts she made in behalf of progress of St. Boniface School. Her disposition, of course, made considerably lighter this work of upbuilding.

On June 2nd, 1925, Mrs. A. Young, who had been occupying the sisters' annex for years during the low ebb existence of St. Boniface parish, now vacated in favor of the nuns whose numbers had increased to such a considerable extent as to make living in their own quarters inconvenient. During the vacation of that year, the whole flat was renovated. The sisters also rendered a valuable and strenuous service when they with rolled sleeves proceeded to impersonate the Dutch Cleansers and chased the dirt away. In a few weeks' time, however, no vestige of the unclean remained and the sisters triumphantly entered the annex. The sisters' home now is very comfortable and spacious. Living in the annex brings back memories of another day and an air of conquest today. No one could better repeat the immortal words, "We came, we saw, we conquered," than the nuns who lived through the dark days with a "faith to move mountains" and fearless initiative that could alone bring about such a grand finale of successful accomplishment that exists today.

The commercial class having been discontinued, Sister M. Marcellina was transferred to Columbus, Ohio, where her

valued service was needed to establish a new mission. Sister M. Julia now became her very able successor. She had been stationed at St. Boniface in 1899 and demonstrated her willingness and patience, when in that year she moved five or six times with her class. Governed by the ideal her vows prompted then, her one year as superior now points to no departing in any particular. She is loved for her fairness and sound judgment, attributes which are consequent of her deep religious life.

St. Boniface School, Cornell and Noble Streets, Chicago, was accepted by Venerable ✝Mother Alfred Moes, September 3rd, 1867, at the request of Rev. James Marshall.

Teaching Staff to 1868—180 Pupils

✝ Sister M. Francis Shanahan, Superior
✝ Sister M. Angela Rosenberger
✝ Miss Catharine Tehle, Postulant
Miss Schumacher, for Housework
Mr. Nicholas Alles

Teaching Staff, 1868-1869—195 Pupils

Sister M. Alberta Stockhoff, Superior
✝ Sister M. Siena Wohlleben
Miss Magdalen Weber, Postulant
Mr. Nicholas Alles

Teaching Staff, 1869-1870—201 Pupils

Sister M. Alberta Stockhoff, Superior
Sister M. Boniface Bachmann
✝ Miss Magdalen Weber, Postulant
✝ Miss Nellie Rooney,
Postulant, Assisted in Teaching
Sister M. Antonia Hupp
Later in the Year
✝ Miss Mary Flanagan,
Postulant, Assisted in Teaching
Mr. Nicholas Alles

Teaching Staff, 1870-1871—264 Pupils

Sister M. Alberta Stockhoff, Superior
Sister M. Antonia Hupp,
Domestic Work
Sister M. Ferdinand Simon
Sister M. Eleonora Feager
Sister M. Florentine Zehner
Miss Barabara Wagner, Postulant
Mr. Nicholas Alles

Teaching Staff, 1871-1872—278 Pupils

Sister M. Alberta Stockhoff, Superior
Sister M. Antonia Hupp,
Domestic Work
Sister M. Eleonora Feager
Sister M. Fidelis Espelage
Sister M. Florentine Zehner
✝ Sister M. Ursula Wagner

Teaching Staff, 1872-1873—290 Pupils

Sister M. Alberta Stockhoff, Superior
Sister M. Antonia Hupp
Sister M. Eleonora Feager
Sister M. Fidelis Espelage,
To March 18th
Sister M. Alexandra Munch,
In February, 1873
Miss Anna Woermann,
Postulant, March 19th, 1873
Mr. Haak, Till November

Teaching Staff, 1873-1874—301 Pupils

Sister M. Alberta Stockhoff, Superior
Sister M. Antonia Hupp
Sister M. Alexandra Munch
Sister M. Eleonora Feager
Sister M. Cleopha Fechtrup, in April
Sister M. Gregory Miller, to April
Sister M. Raymunda Dannenmueller

Teaching Staff, 1874-1875—314 Pupils

Sister M. Alberta Stockhoff, Superior
Sister M. Antonia Hupp
Sister M. Alexandra Munch
✝ Sister M. Cleopha Fechtrup
Sister M. Eleonora Feager
Sister M. Raymunda Dannenmueller
Sister M. Aquina Gloeckner, April

Teaching Staff, 1875-1876—323 Pupils

Sister M. Alberta Stockhoff, Superior
Sister M. Antonia Hupp
Sister M. Eleonora Feager
Sister M. Raymunda Dannenmueller
Sister M. Euphemia Wagner

Teaching Staff, 1875-1876—332 Pupils

Sister M. Alberta Stockhoff, Superior
Sister M. Antonia Hupp
✝ Sister M. Euphemia Wagner
Sister M. Eleonora Feager
Sister M. Raymunda Dannenmueller

Teaching Staff, 1876-1877—338 Pupils

Sister M. Eleonora Feager, Superior
Sister M. Antonia Hupp
Sister M. Rose Simon
Sister M. Caroline Jungels
Sister M. Raymunda Dannenmueller
Sister M. Bernarda Metz, Jan., 1877
Sister M. Euphemia Wagner
Sister M. Josepha Redlinger,
April, 1877
Sister M. Alberta Stockhoff was appointed Mother Superior for one year by the Rt. Rev. Thomas Foley, Bishop of Chicago.

Teaching Staff, 1877-1878—351 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Antonia Hupp
Sister M. Eleonora Feager
Sister M. Rose Simon
Sister M. Raymunda Dannenmueller
Sister M. Eusebia Hiermeier (Last 6 or 7 months)
Sister M. Josepha Redlinger
✝ Sister M. Gentilis Biehl
Sister M. Faustina Gensbichler

Teaching Staff, 1878-1879—359 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Antonia Hupp
✝ Sister M. Eusebia Hiermeier
✝ Sister M. Eleonora Feager
Sister M. Anna Miller
Sister M. Raymunda Dannenmueller
Sister M. Josepha Redlinger

Teaching Staff, 1879-1880—364 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Antonia Hupp
Sister M. Liguori Adler
Sister M. Ambrose Osthoff
Sister M. Anna Miller
Sister M. Raymunda Dannenmueller
Sister M. Josepha Redlinger

Teaching Staff, 1880-1881—370 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Antonia Hupp
Sister M. Stanislas Droesler
Sister M. Liguori Adler
Sister M. Raymunda Dannenmueller
✝ Sister M. Julia Meyers
✝ Sister M. Bernarda Metz
Sister M. Josepha Redlinger

Teaching Staff, 1881-1882—376 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Antonia Hupp
Sister M. Stanislas Droesler
Sister M. Liguori Adler
Sister M. Raymunda Dannenmueller
Sister M. Josepha Redlinger
Sister M. Liboria Vollmer
Sister M. Ignatia Jagoditch (A Few Months)
Miss Mary Garlick, Postulant

Teaching Staff, 1882-1883—381 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Antonia Hupp, Housework
Sister M. Liguori Adler
Sister M. Liboria Vollmer
Sister M. Anna Miller
Sister M. Raymunda Dannenmueller
Sister M. Josepha Redlinger
Sister M. Euphemia Ertmer
Sister M. Genevieve Morris, Assist in Housework

Teaching Staff, 1883-1884—398 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Liboria Vollmer
Sister M. Josepha Redlinger
Sister M. Raymunda Dannenmueller
Sister M. Euphemia Ertmer
Sister M. Anselma Baumgart
Sister M. Gerarda Loeffler, Domestic Work
✝ Sister M. Justina Grignoe, Domestic Work

Teaching Staff, 1884-1885—406 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Liboria Vollmer
Sister M. Raymunda Dannenmueller
Sister M. Josepha Redlinger
Sister M. Assumption Klipfel
Sister M. Borgia Emmerich
Sister M. Euphemia Ertmer
Sister M. Gerarda Loeffler
Sister M. Anselma Baumgart

Teaching Staff, 1885-1886—417 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Liboria Vollmer
Sister M. Raymunda Dannenmueller
Sister M. Josepha Redlinger
✝ Sister M. Assumption Klipfel
Sister M. Borgia Emmerich
Sister M. Euphemia Ertmer
Sister M. Gerarda Loeffler
✝ Sister M. Anselma Baumgart

Teaching Staff, 1886-1887—429 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Liboria Vollmer
✝ Sister M. Josepha Redlinger
✝ Sister M. Borgia Emmerich
Sister M. Martina Dirnberger
✝ Sister M. Euphemia Ertmer
Sister M. Stella Koester
Sister M. Eusebia Goldschmitt
Sister M. Ludovica Zechermacher
Sister M. Gerarda Loeffler, Domestic Work
Sister M. Antonia Hupp, Domestic Work

Teaching Staff, 1887-1888—438 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Liboria Vollmer
Sister M. Ottilia Schmitt
Sister M. Martina Dirnberger
Sister M. Augustine Werckmann
Sister M. Stella Koester
Sister M. Raymunda Dannenmueller
Sister M. Ludovica Zechermacher
Sister M. Eusebia Goldschmitt
Sister M. Gerarda Loeffler
Sister M. Antonia Hupp

Teaching Staff, 1888-1889—447 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Liboria Vollmer
Sister M. Ottilia Schmitt
Sister M. Martina Dirnberger
Sister M. Augustine Werckmann
Sister M. Raymunda Dannenmueller
Sister M. Stella Koester
Sister M. Eusebia Goldschmitt
Sister M. Veronica Haarth
Sister M. Gerarda Loeffler
Sister M. Antonia Hupp

Teaching Staff, 1889-1890—451 Pupils

Mother M. Alberta Stockhoff, Superior
✝ Sister M. Liboria Vollmer
Sister M. Otillia Schmitt
Sister M. Leonarda Hiebel
Sister M. Augustine Werckmann
Sister M. Raymunda Dannenmueller
Sister M. Domitilla Hanfland
Sister M. Gerarda Loeffler
✝ Sister M. Antonia Hupp
Sister M. Stella Koester
✝ Sister M. Dominic McGowan

Teaching Staff, 1890-1891—470 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Ottilia Schmitt
Sister M. Liguori Adler
Sister M. Leonarda Hiebel
Sister M. Domitilla Hanfland
Sister M. Raymunda Dannenmueller
Sister M. Anastasia Werckmann
Sister M. Stella Koester
✝ Sister M. Emerentia Schmitt
Sister M. Ferdinanda Stalzer
Sister M. Amata Hutsch
Sister M. Gerarda Loeffler

Teaching Staff, 1891-1892—491 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Otillia Schmitt
Sister M. Liguori Adler
Sister M. Leonarda Hiebel
Sister M. Domitilla Hanfland
Sister M. Valeria Reeb
Sister M. Anastasia Werckmann
Sister M. Stella Koester
✝ Sister M. Amata Hutsch
✝ August 3rd, 1892
Sister M. Gerarda Loeffler, Domestic Work
Sister M. Thecla Joyce, Domestic Work

Teaching Staff, 1892-1893—529 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Ottilia Schmitt
Sister M. Valeria Reeb
Sister M. Domitilla Hanfland
Sister M. Liguori Adler
✝ Sister M. Anastasia Werckmann
Sister M. Stella Koester
Sister M. Bonaventura Kolljung
Sister M. Gerarda Loeffler
Sister M. Thecla Joyce

Teaching Staff, 1893-1894—557 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Ottilia Schmitt
Sister M. Valeria Reeb
Sister M. Domitilla Hanfland
Sister M. Liguori Adler
Sister M. Stella Koester
Sister M. Bonaventura Kolljung
Sister M. Damiana Konopek
Sister M. Victoria Steidle
Sister M. Leocadia Dirnberger
Sister M. Gerarda Loeffler
Sister M. Thecla Joyce

Teaching Staff, 1894-1895—604 Pupils

Mother M. Alberta Stockhoff, Superior
Sister M. Ottilia Schmitt
Sister M. Valeria Reeb
✝ Sister M. Liguori Adler
Sister M. Domitilla Hanfland
Sister M. Jovita Thompson
Sister M. Stella Koester
Sister M. Bonaventura Kolljung
Sister M. Damiana Konopek
✝ Sister M. Leocadia Dirnberger
Sister M. Gerarda Loeffler
Sister M. Thecla Joyce

Teaching Staff, 1895-1896—653 Pupils

✝ Mother M. Alberta Stockhoff, Superior
Sister M. Valeria Reeb
Sister M. Jovita Thompson
Sister M. Domitilla Hanfland
Sister M. Bonaventura Kolljung
✝ Sister M. Ida Heitzig
Sister M. Adolpha Kirn
Sister M. Georgina Kraffzik
Sister M. Hermina Bucher
Sister M. Micheline Langa
Sister M. Gerarda Loeffler
Sister M. Brigitta Mystowska

Teaching Staff, 1896-1897—701 Pupils

Sister M. Valeria Reeb, Superior
Sister M. Alcantara Held
Sister M. Theodora Steichler
Sister M. Domitilla Hanfland
Sister M. Laurentia Rubinstein
Sister M. Hermina Bucher
✝ Sister M. Mercedes Haarth
Sister M. Amata Lais
Sister M. Micheline Langa
Sister M. Georgina Kraffzik
Sister M. Euphemia Miras
Sister M. Crescentia Gruber
✝ Sister M. Gerarda Loeffler
Sister M. Hildegardis Kroll
Sister M. Thecla Joyce
Sister M. Hubertine Roufs
Sister M. Gerarda Loeffler died on this mission of appendicitis July 6, 1897, in the forty-first year of her age.

Teaching Staff, 1897-1898—774 Pupils

Sister M. Valeria Reeb, Superior
Sister M. Alcantara Held
Sister M. Theodora Steichler
Sister M. Domitilla Hanfland
✝ Sister M. Lawrence Rubinstein
Sister M. Hermina Bucher
Sister M. Micheline Langa
Sister M. Crescentia Gruber
Sister M. Friederica Deubig
Sister M. Germaine Rummler
Sister M. Theophila Pudlowski
Sister M. Thecla Joyce
Sister M. Boniface Renner

Teaching Staff, 1898-1899—918 Pupils

Sister M. Gregory Miller, Superior
Sister M. Valeria Reeb
Sister M. Theodora Steichler
Sister M. Theophila Pudlowski
Sister M. Paulina Hermann
Sister M. Mechtildis Butt

✝ Sister M. Cecilia Hartmann
Sister M. Domitilla Hanfland
Sister M. Micheline Langa
Sister M. Crescentia Gruber
Sister M. Friederica Deubig
Sister M. Germaine Rummler
Sister M. Florentine Fischer
Sitser M. Leonissa Schaefer
Sister M. Angelina Pilawska
Sister M. Ladislas Foenkohl
Sister M. Boniface Renner
Sister M. Helen Rappal

Teaching Staff, 1899-1900—859 Pupils

Sister M. Gregory Miller, Superior
Sister M. Valeria Reeb
Sister M. Gonzaga Dirnberger
✝ Sister M. Josepha Redlinger
Sister M. Domitilla Hanfland
Sister M. Crescentia Gruber
Sister M. Ludovica Zechermacher
Sister M. Paulina Hermann
Sister M. Henrietta Lais
Sister M. Adolpha Kirn
Sister M. Florentine Fischer
Sister M. Leonissa Schaefer
Sister M. Clarissa Schlesiger
Sister M. Julia Lagger
Sister M. Christina Knecht, Domestic Work
✝ Sister M. Ladislas Foenkohl, Domestic Work
Sister M. Mathilda Koester, Domestic Work

Teaching Staff, 1900-1901—977 Pupils

Sister M. Gregory Miller, Superior
Sister M. Valeria Reeb
Sister M. Gonzaga Dirnberger
✝ Sister M. Domitilla Hanfland
Sister M. Henrietta Lais
Sister M. Amalia Winkler
Sister M. Adolpha Kirn
Sister M. Paulina Hermann
✝ Sister M. Florentine Fischer
Sister M. Clarissa Schlesiger
Sister M. Julia Lagger
Sister M. Leonissa Schaefer
Sister M. Agnella Gier
Sister M. Antonine Herner
Sister M. Regis Bucher
Sister M. Aegidia Pulaski, Domestic Work
Sister M. Euphemia Kortte, Domestic Work
Sister M. Bertranda Schnell, Domestic Work

Teaching Staff, 1901-1902—961 Pupils

Sister M. Gregory Miller, Superior
Sister M. Valeria Reeb
Sister M. Gonzaga Dirnberger
Sister M. Leonarda Hiebel
Sister M. Henrietta Lais
Sister M. Crescentia Gruber
Sister M. Pauline Hermann
Sister M. Adolpha Kirn
Sister M. Antonine Herner
Sister M. Leonissa Schaefer
Sister M. Clarissa Schlesiger
Sister M. Julia Lagger
Sister M. Mercedes Vollmer
Sister M. Corona Hagemann
Sister M. Blandina Neilitz
Sister M. Louisa Redlinger, Domesttc Work
Sister M. Euphemia Kortte, Domestic Work
✝ Sister M. Celsa Vrabel, Domestic Work

Teaching Staff, 1902-1903—991 Pupils

Sister M. Gregory Miller, Superior
Sister M. Valeria Reeb
Sister M. Gonzaga Dirnberger
Sister M. Leonarda Hiebel
Sister M. Kostka Berchtold
Sister M. Antonine Herner
Sister M. Pauline Hermann
Sister M. Adolpha Kirn
Sister M. Crescentia Gruber
Sister M. Leonissa Schaefer
Sister M. Julia Lagger
Sister M. Corona Hagemann
Sister M. Clarissa Schlesiger
Sister M. Mercedes Vollmer
Sister M. Laura Fox
Sister M. Celsa Vrabel, Domestic Work
Sister M. Martha Schoemer, Domestic Work

Teaching Staff, 1903-1904—898 Pupils

Sister M. Gregory Miller, Superior
Sister M. Valeria Reeb
Sister M. Gonzaga Dirnberger
Sister M. Leonarda Hiebel
Sister M. Antonine Herner
Sister M. Pauline Hermann
Sister M. Adolpha Kirn
Sister M. Crescentia Gruber
Sister M. Leonissa Schaefer
Sister M. Julia Lagger
Sister M. Corona Hagemann
Sister M. Clarissa Schlesiger
Sister M. Mercedes Vollmer
Sister M. Leontina Mueller
Sister M. Cassilda Mundy
Sister M. Celsa Vrabel, Domestic Work
Sister M. Eustacia Deragon, Domestic Work
Sister M. Susanna Skrinar, Domestic Work

Teaching Staff, 1904-1905—902 Pupils

Sister M. Gregory Miller, Superior
Sister M. Valeria Reeb
Sister M. Gonzaga Dirnberger
Sister M. Pauline Hermann
Sister M. Adolpha Kirn
✝ Sister M. Crescentia Gruber, to November 19, 1904, when she was taken to Joliet where she died July 11, 1905.
Sister M. Leonissa Schaefer
Sister M. Corona Hagemann
Sister M. Clarissa Schlesiger
Sister M. Mercedes Vollmer
Sister M. Laura Fox
Sister M. Cassilda Mundy
Sister M. Rogeria Timschock
Sister M. Leontina Mueller
Sister M. Lucina Gier
Sister M. Justina Marconiler (Music)
Sister M. Charlotte Polcyn, Domestic Work
Sister M. Susanna Skrinar, Domestic Work
Sister M. Nemesia Zadow, Sacristan

Teaching Staff, 1905-1906—865 Pupils

Sister M. Gregory Miller, Superior
Sister M. Valeria Reeb
Sister M. Gonzaga Dirnberger
Sister M. Pauline Hermann
Sister M. Rogeria Timschock
Sister M. Alberta Graf
Sister M. Lucilla Eckstein
Sister M. Lucina Gier

Sister M. Leonissa Schaefer
Sister M. Corona Hagemann
Sister M. Clarissa Schlesiger
Sister M. Mercedes Vollmer
Sister M. Laura Fox
Sister M. Cassilda Mundy
Sister M. Leontina Mueller
Sister M. Nemesia Zadow, Sacristan
Sister M. Carmel Hanafin (Music)
Sister M. Susanna Skrinar, Domestic Work
Sister M. Celsa Vrabel, Domestic Work
Sister M. Brigilta Mystowska

Teaching Staff, 1906-1907—798 Pupils

Sister M. Gregory Miller, Superior
Sister M. Valeria Reeb
Sister M. Pauline Hermann
Sister M. Clarissa Schlesiger
Sister M. Leonissa Schaefer
Sister M. Corona Hagemann
Sister M. Mercedes Vollmer
Sister M. Laura Fox
Sister M. Lucilla Eckstein
Sister M. Cassilda Mundy
Sister M. Leontina Mueller
Sister M. Lucina Gier
Sister M. Adriana Mueller
Sister M. Carmel Hanafin, Music
Sister M. Nemesia Zadow, Sacristan
✝ Sister M. Rogeria Timschock
Sister M. Celsa Vrabel, Domestic Work
Sister M. Susanna Skrinar, Domestic Work
Sister M. Adriana Mueller

Teaching Staff, 1907-1908—745 Pupils

✝ Sister M. Gregory Miller, Superior, died October 23rd, 1907, at St. Joseph's Hospital, Joliet, after an operation. Age 55 years, 5 months, 4 days. She was born at New Hamburg, Scott County, Mo.
Sister M. Valeria Reeb
Sister M. Pauline Hermann
Sister M. Carmel Hanafin, Music
Sister M. Mercedes Vollmer
Sister M. Leonissa Schaefer
Sister M. Blandina Neilitz
Sister M. Cassilda Mundy
Sister M. Lucina Gier
Sister M. Leontina Mueller
Sister M. Gervaise Luesse
Sister M. Adriana Mueller
Sister M. Hermina Bucher
Sister M. Lucilla Eckstein
Sister M. Nemesia Zadow, Sacristan
Sister M. Angelina King
Sister M. Alfrieda Koerber, in Oct.
✝ Sister M. Celsa Vrabel
Sister M. Melania Baumgartner

Teaching Staff, 1908-1909—728 Pupils

Sister M. Ottilia Schmitt, Superior
Sister M. Thomasine Frijewska
Sister M. Paulina Hermann
Sister M. Antonine Herner
Sister M. Hermina Bucher
Sister M. Leonissa Schaefer
Sister M. Mercedes Vollmer
Sister M. Alfrieda Koerber
Sister M. Alodia Wartner
Sister M. Nemesia Zadow, Fancy Work
Sister M. De Sales Aschemann, Sacristan
Sister M. Carmel Hanafin, Music

Sister M. Lucilla Eckstein
Sister M. Cassilda Mundy
Sister M. Leontina Mueller
Sister M. Flavia Lochner
Sister M. Pancratia Cremers, Domestic Work
Sister M. Fidelis Klipfel, Domestic Work

Teaching Staff, 1909-1910—708 Pupils

Sister M. Ottilia Schmitt, Superior
Sister M. Thomasine Frijewska
Sister M. Mercedes Vollmer
Sister M. Josephine Schlicker
Sister M. Hermina Bucher
Sister M. Leonissa Schaefer
Sister M. Lucilla Eckstein
Sister M. Cassilda Mundy
Sister M. Leontina Mueller
Sister M. Flavia Lochner
Sister M. Alfrieda Koerber
Sister M. Alodia Wartner
Sister M. Concordia Schubert
Sister M. Carmel Hanafin, Music
Sister M. De Sales Aschemann, Sacristan
Sister M. Nemesia Zadow, Needle Work
Sister M. Pancratia Cremers, Domestic Work
Sister M. Fidelis Klipfel, Domestic Work
✝ Sister M. Pascalina Riegel, Domestic Work

Teaching Staff, 1910-1911—669 Pupils

Sister M. Ottilia Schmitt, Superior
Sister M. Thomasine Frijewska
Sister M. Josephine Schlicker
Sister M. Hermina Bucher
Sister M. Leonissa Schaefer
Sister M. Lucilla Eckstein
Sister M. Cassilda Mundy
Sister M. Concordia Schubert
Sister M. Flavia Lochner
Sister M. Macaria Feldhake
Sister M. Alodia Wartner
Sister M. Beata Jonik
Sister M. Carmel Hanafin, Music
Sister M. De Sales Aschemann, Sacristan
Sister M. Louisa Redlinger, Domestic Work
Sister M. Nemesia Zadow, Needle Work
Sister M. Pancratia Cremers, Domestic Work

Teaching Staff, 1911-1912—620 Pupils

Sister M. Ottilia Schmitt, Superior
Sister M. Thomasine Frijewska
Sister M. Josephine Schlicker
Sister M. Hermina Bucher
Sister M. Leonissa Schaefer
Sister M. Lucilla Eckstein
Sister M. Cassilda Mundy
Sister M. Concordia Schubert
Sister M. Alodia Wartner
Sister M. Beata Jonik
Sister M. De Sales Aschemann, Sacristan
Sister M. Nemesia Zadow, Needle Work
Sister M. Carmel Hanafin, Music
Sister M. Pancratia Cremers, Domestic Work
Sister M. Andrew Zeller, Domestic Work
Sister M. Magdalen Sondgerath, Domestic Work

Teaching Staff, 1912-1913—498 Pupils

Sister M. Ottilia Schmitt, Superior
Sister M. Thomasine Frijewska
Sister M. Josephine Schlicker
Sister M. Hermina Bucher
Sister M. Oliva Heisserer
Sister M. Leonissa Schaefer
Sister M. Lucilla Eckstein
✝ Sister M. Cassilda Mundy
Sister M. Concordia Schubert
Sister M. De Sales Aschemann, Sacristan
Sister M. Ositha Eipers, to Nov. 16
Sister M. Mildred Kalvelage, Music
Sister M. Meinrada Theobald, Domestic Work
Sister M. Magdalen Sondgerath

Teaching Staff, 1913-1914—413 Pupils

Sister M. Ottilia Schmitt, Superior
Sister M. Thomasine Frijewska
Sister M. Leonissa Schaefer
Sister M. Lucilla Eckstein
Sister M. Concordia Schubert
Sister M. Oliva Heisserer
Sister M. Hermina Bucher
Sister M. Clentia Giese
Sister M. De Sales Aschemann, Sacristan
Sister M. Mildred Kalvelage, Music
Sister M. Andrew Zeller, Domestic Work
Sister M. Meinrada Theobald, Domestic Work

Teaching Staff, 1914-1915—380 Pupils

Sister M. Anna Miller, Superior
Sister M. Blanche Allonas
Sister M. Leonissa Schaefer
Sister M. Albertine Kongorski
Sister M. Lucilla Eckstein
Sister M. Concordia Schubert
Sister M. Hermina Bucher
Sister M. Clementia Giese
Sister M. Annette Kastner
Sister M. De Sales Aschemann, Sacristan
Sister M. Scholastica Kiefer, Domestic Work
✝ Sister M. Meinrada Theobald

Teaching Staff, 1915-1916—361 Pupils

Sister M. Anna Miller, Superior
Sister M. Blanche Allonas
Sister M. Leonissa Schaefer
Sister M. Albertine Kongorski
Sister M. Hermina Bucher
Sister M. Hilda Stanton
Sister M. Clementia Giese
✝ Sister M. Annette Kastner
Sister M. De Sales Aschemann, Sacristan
Sister M. Pancratia Cremers, Domestic Work
Sister M. Rogeria Sestko, Domestic Work

Teaching Staff, 1916-1917—361 Pupils

Sister M. Cornelia Becker, Superior
Sister M. Albertine Kongorski
Sister M. Marcellina Linser
Sister M. Nothburga Musolff
Sister M. Rose Angela Amann, Music
Sister M. Pancratia Cremers, Domestic Work

Sister M. Clementia Giese
Sister M. Engelberta Boner
Sister M. Liboria Girard
Sister M. Seraphine Decker, Domestic Work

Teaching Staff, 1917-1918—242 Pupils

Sister M. Cornelia Becker, Superior
Sister M. Albertine Kongorski
Sister M. Marcellina Linser
Sister M. Clementia Giese
Sister M. Engelberta Boner
Sister M. Teresa Schub
Sister M. Carmelita Loeffler
Sister M. Liboria Girard
Sister M. Hubertine Roufs, Domestic Work

Teaching Staff, 1918-1919—229 Pupils

Sister M. Cornelia Becker, Superior
Sister M. Hugolina Franzen
Sister M. Albertine Kongorski
Sister M. Marcellina Linser
Sister M. Engelberta Boner
Sister M. Alma Link
Sister M. Hermenegild Moss
Sister M. Liboria Girard
Sister M. Michael Miller
Sister M. Hubertine Roufs, Domestic Work

Teaching Staff, 1919-1920—305 Pupils

✝ Sister M. Cornelia Becker, Superior, died June 1, 1920, at the Motherhouse, Joliet, Ill. Age, 43 years, 3 mo., 25 days.
Sister M. Marcellina Linser
Sister M. Blandina Neilitz
Sister M. Ildephonse Young
Sister M. Alma Link
Sister M. Adeline Nyholt
Sister M. Hermenegild Moss
Sister M. Liboria Girard
Sister M. Michael Miller
Sister M. Remberta Juras, Domestic Work

Teaching Staff, 1920-1921—377 Pupils

Sister M. Marcellina Linser, Superior
Sister M. Blandina Neilitz
Sister M. Adriana Mueller
Sister M. Hermenegild Moss
Sister M. Michael Miller
Sister M. Liboria Girard
Sister M. Claretta Stuhldreher
Sister M. Cassilda McMahon, Music
Sister M. Mauritia Lang
Sister M. Constantia Corba, Domestic Work
Sister M. Madeline Arseneau, Domestic Work

Teaching Staff, 1921-1922—431 Pupils

Sister M. Marcellina Linser, Superior
Sister M. Mauritia Lang
Sister M. Blandina Neilitz
Sister M. Hermenegild Moss
Sister M. Alice Theobald
Sister M. Michael Miller
Sister M. Laurine Fetter
Sister M. Liboria Girard
Sister M. Wilhelmina Pesicka
Sister M. Cassilda McMahon, Music
Sister M. Louisa Redlinger, Domestic Work
Sister M. Armella Billian, Domestic Work

Teaching Staff, 1922-1923—430 Pupils

Sister M. Marcellina Linser, Superior
Sister M. Mauritia Lang
Sister M. Blandina Neilitz
Sister M. Laurine Fetter
Sister M. Hermenegild Moss
Sister M. Alice Theobald
Sister M. Michael Miller
Sister M. Libori Girard
Sister M. Cassilda McMahon, Music
Sister M. Aegidia Pulaski, Domestic Work
Sister M. Constantia Corba, Domestic Work

Teaching Staff, 1923-1924—529 Pupils

Sister M. Marcellina Linser, Superior
Sister M. Mauritia Lang
Sister M. Blandina Neilitz
Sister M. Hermenegild Moss
Sister M. Laurine Fetter
Sister M. Alice Theobald
Sister M. Michael Miller
Sister M. Henry Waldschmitt
Sister M. Liboria Girard
Sister M. Cassilda McMahon, Music
Sister M. Wilfrieda Bunda, Domestic Work
Sister M. Bernard Leibold

Teaching Staff, 1924-1925—550 Pupils

Sister M. Marcellina Linser, Superior
Sister M. Mauritia Lang
Sister M. Blandina Neilitz
Sister M. Hermenegild Moss
Sister M. Laurine Fetter
Sister M. Liboria Girard
Sister M. Fernanda Ryan
Sister M. Julitta Felder
Sister M. Michael Miller
Sister M. Solana Jansen
Sister M. Georgia Henkel
Sister M. Cassilda McMahon, Music
Sister M. Wilfrieda Bunda, Domestic Work
Sister M. Devota Komara, Domestic Work

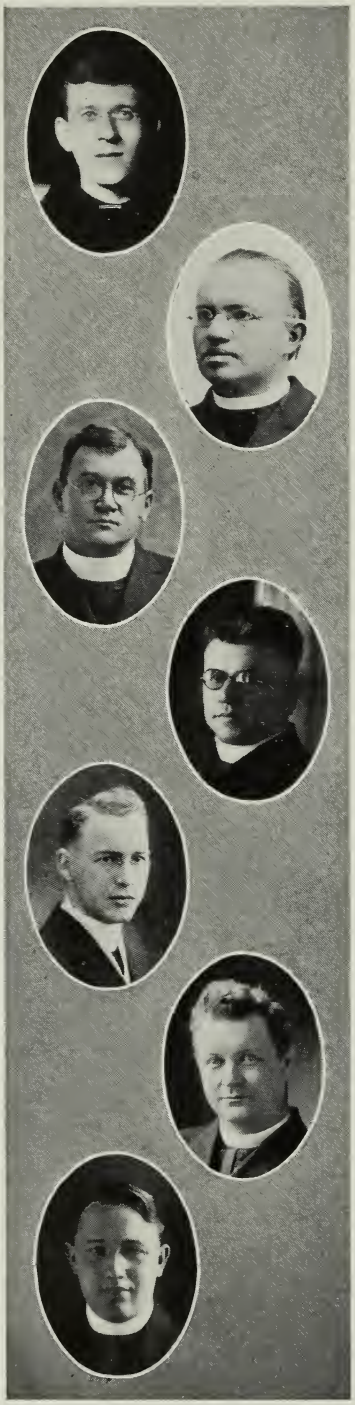
Teaching Staff, 1925-1926—553 Pupils

Sister M. Julia Lagger, Superior
Sister M. Mauritia Lang
Sister M. Blandina Neilitz
Sister M. Hermenegild Moss
Sister M. Laurine Fetter
Sister M. Martina Dirnberger
Sister M. Julitta Felder
Sister M. Michael Miller
Sister M. Liboria Girard
Sister M. Georgia Henkel
Sister M. Fernanda Ryan
Sister M. Solana Jansen
Sister M. Rosalinda Bueker, Domestic Work
Sister M. Raymunda Dannenmueller
Sister M. Odilia Berna

OUR CHILDREN IN RELIGION

EVERYONE nowadays recognizes the importance of education. Schools are being erected so as to accommodate our youth and make of them ladies and gentlemen, for education has for its prime purpose the formation of character. There are various systems of instruction, all of which endeavor to bring about the desired effect—the formation of character.

Years ago the hustle and bustle was not so great as it is now. So many parents did not realize the necessity of education as a means necessary for promotion and accomplishment. They were more or less under the impression that the little schooling they had was sufficient to carry them through life. Foremost, however, in their consideration of education was the knowledge of God. They knew that the right service given to the Almighty meant an education that could not be surpassed. They indeed were unselfish. They wished their children to enjoy every opportunity of knowing the Jehovah. It seemed as if these parents of years ago from their religious convictions understood the great difficulty of the formation of character with the absence of the fear of God instilled within the hearts of their children. They dwelt upon this point vigorously and consistently. It is for this reason that the old German settlers founded the system of parochial education. The knowledge of God was absolutely necessary. So much so, that many times in the history of the founding of new parishes among the German descendants



EMANUEL BEHRENDT, O.F.M.
A St. Boniface boy.

J. WESTKAMP
A former Curate at St. Boniface.

FRANCIS H. CICHOZKI
Subdeaconship, March 15th, 1902, by Archbishop Katzer.
Deaconship, March 16th, 1902, by Archbishop Katzer.
Priesthood, June 21st, 1902, by Bishop Muldoon.
Classics at St. Lawrence College, Mt. Calvary.
Philosophy and Theology, St. Francis, Wisconsin.
A St. Boniface boy.

PETER J. CICHOZKI
Minor Orders, May 22nd, 1907, by Bishop Muldoon.
Subdeaconship, May 23rd, 1907, by Bishop Muldoon.
Deaconship, May 24th, 1907, by Bishop Muldoon.
Priesthood, June 21st, 1907, by Archbishop Quigley.
Born on August 12th, 1884, at Chicago.
Studied at St. Joseph, Mo., and St. Francis, Wis.
A St. Boniface boy.

JOHN P. RONDZIK
Minor Orders, June 6th, 7th, 1916, by Bishop Trobec.
Subdeaconship, June 12th, 1917, by Archbishop Ireland.
Deaconship, September 21st, 1917, by Archbishop Mundelein.
Priesthood, September 22nd, 1917, by Archbishop Mundelein.
Born July 29th, 1894, Saria, Hungary.
Classics, St. Bonaventures.
Philosophy and Theology, St. Paul Seminary.
A former Curate at St. Boniface.

J. P. SUERTH
Subdeacon, December 17th, 1892, by Monsignor Satolli, D.D.
Deaconship, June 21st, 1893, by Bishop Chapelle, D.D.
Priesthood, December 9th, 1893, by Bishop E. J. Dunne.
Born in Chicago, February 9th, 1866.
Classics at St. Francis Seminary and Bourbonnais.
Philosophy at Bourbonnais.
Theology at St. Mary's, Baltimore and Bourbonnais.
A St. Boniface boy.

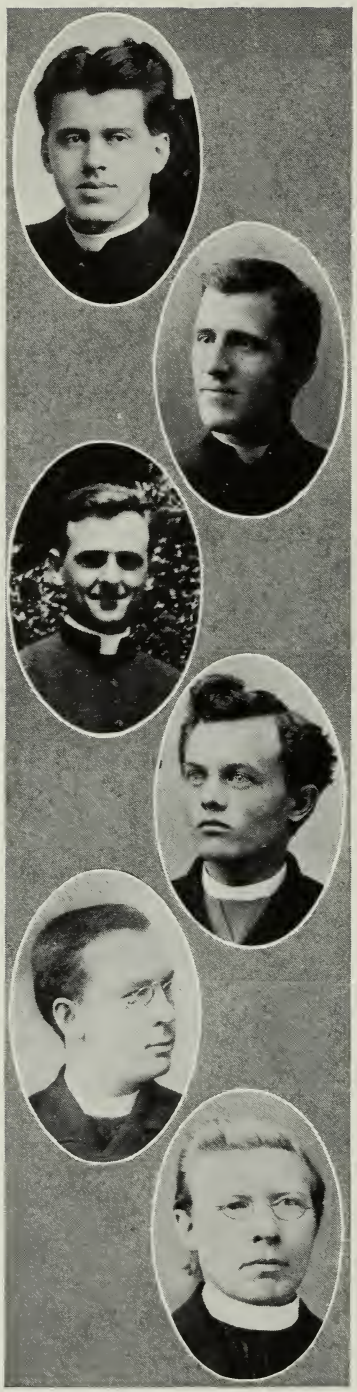
GEORGE B. LESCHER
Minor Orders, September 27th, 1920, and May 23rd, 1921, by Bishop O. Corregan.
Subdeaconship, April 9th, 1923, by Bishop Shahan.
Deaconship, May 13th, 1923, by Bishop Hoban.
Priesthood, May 26th, 1923, by Archbishop Mundelein.
Born August 20th, 1897, at Chicago.
Philosophy at St. Mary's Seminary.
Theology, Sulpician Seminary, Washington, D. C.
Classics at Cathedral College.
A St. Boniface boy.

of this country the school was built first and then the church.

This was the condition of the early beginnings of St. Boniface parish. The settlers, in the sparsely colonized western limits of the city of Chicago, yearned for a place of worship. But they were mindful of the fact that a school was of great importance toward the fulfilling of their obligation to God with reference to their children. Therefore, the school preceded the building of a church by a number of years. But the fruits of their course of action is very apparent when we consider that they have turned to God's service fifty-six of their daughters and more than a dozen of their sons.

Finality in all things is the first point to be remembered. And they did remember. They were mindful. They did enjoy a real sensible good by the pleasure derived from the fulfillment of the end they had in view. However, a moral good came to them to arising from the dual faculties of free will and intellect, which, because of education, gave birth to responsibility. It made for real men and women capable of directing themselves toward the good and upright in life.

The great thesis: "God is the ultimate end of man" was known to these early people who founded the St. Boniface parish. In their own simple way they made this thesis practical. They studied out for themselves that the intellect and will must be completely satisfied for happiness which they would have defined as the permanent possession of the perfect good which completely satisfies the soul. They argued man's intellect and will cannot be completely satisfied with the things of the world owing to their contingency. Consequently man obtains his perfection in God. They fully realized that there existed different kinds of good; the good of fortune such as riches, the good of the body such as health, the good of the soul such as virtue. What were they to do?



GEORGE SCHARK
Said first Mass June 14th, 1908.
Ordained June 13th, 1908, by Most Rev. Archbishop Quigley.
Studied at St. Francis, Kenrick, St. Louis, and St. Meinrad.
A St. Boniface boy.

P. L. BIERMANN
Subdeaconship, by Most Rev. M. Heiss.
Deaconship, December, 1885, by Most Rev. M. Heiss.
Priesthood, October 17th, 1886, by Most Rev. M. Heiss.
Born Elspe, Westphalia, December 10th, 1863.
Studied at Elspe and St. Francis Seminary, Milwaukee.
A former Curate at St. Boniface.

JOHN B. SPRENGEL
Minor Orders, April 28th, 1918, by Cardinal Pompili.
Subdeaconship, December 21st, 1918, by Cardinal Pompili.
Deaconship, January 19th, 1919, by Cardinal Pompili.
Priesthood, June 14th, 1919, by Cardinal Pompili.
Born August 21st, 1894, at Chicago.
Classics at Cathedral College, Philosophy and Theology at North American College, Rome.
A St. Boniface boy.

JOSEPH DICKMAN
Subdeaconship, March 17th, 1888, by Most Rev. M. Heiss.
Deaconship, March 18th, 1888, by Most Rev. M. Heiss.
Priesthood, June 23rd, 1888, by Most Rev. P. A. Feehan.
Born in Luxemburg, Germany, July 4th, 1861.
Studied SS. Peter and Paul, Brilon, and St. Francis, Milwaukee.
A former Curate at St. Boniface.

A. J. WOLFGARTEN
Subdeaconship, March 14th, 1891, by Rt. Rev. Bishop Kalzer.
Deaconship, March 15th, 1891, by Rt. Rev. Bishop Kalzer.
Priesthood, June 21st, 1891, by Most Rev. P. A. Feehan.
Born at Hilberath, June 6th, 1866.
Classics, Prussia and Mt. Calvary.
Philosophy, Baltimore Manglino.
Theology, St. Francis, Wis.
A former Curate at St. Boniface.

H. BANGEN
Former Curate at St. Boniface.

Were they to equip their sons and daughters in that knowledge only which would bring them wealth? Were they to permit their sons and daughters to train in such a manner as to fulfill the Spartan ideal of a strong body? Where they to instill within the youthful hearts of their sons and daughters virtue? One of these standards of perfection seemed alone opened to them. They were not able to consider the happy combination. The Scripture text, "What does it profit a man if he gains the whole world but suffers the loss of his soul?" stood in refutation of adopting a too worldly education. There must be religion! As far as strength of body is concerned the children could have all the recreation necessary for such requirement by assisting with the work about the house. Sport for sport's sake was not known in those days. The reasoning that eliminated the first ideal as impractical made the latter impregnable.

Religious education was the unanimous decision, for to them it formed the basis upon which the social edifice must rest. "Without a great creative idea, whence will flow the ideas of reason, virtue, justice, obligation and right, which are as necessary to the existence and preservation of society as blood and nourishment are to the life of the individual, society would be destroyed—without sweet ties by which religious ideas unite together the members of the family, without the heavenly harmony, which they infuse into all the connections, the family would cease to exist, or at least would be only a rude and transient union, resembling the intercourse of animals." Thus wrote the great philosopher Balmes, about seventy-five years ago. Is there any wonder then, that these early pioneers rigorously upheld and practiced their ideal?

In keeping with the program, which the people had made



HENRY RETZEK
Minor Orders, May 26th, 1915, by Bishop Rhode.
Subdeaconship, May 27th, 1915, by Bishop Rhode.
Deaconship, May 28th, 1915, by Bishop Rhode.
Priesthood, May 29th, 1915, by Bishop Rhode.
Born August 16th, 1891, at Chicago, Ill.
Classics, Theology and Philosophy at St. Francis Seminary, Wis.
A St. Boniface boy.

L. SCHAEFFER
Ordained to priesthood in 1869.
First year Theology at St. Francis, Milwaukee.
Went to the Holy Land. Died. Buried on the Island of Cypress.
A former Curate at St. Boniface.

AL. SCHMIDT
A former Curate at St. Boniface.

A. F. KORTHALS
Minor Orders, March 29th, 1911, by Archbishop Quigley.
Subdeaconship, March 30th, 1911, by Archbishop Quigley.
Deaconship, March 31st, 1911, by Archbishop Quigley.
Priesthood, April 1st, 1911, by Archbishop Quigley.
Born April 2nd, 1883.
Classics at Sacred Heart and St. Ignatius College.
Philosophy, Prairie du Chien, Wis.
Theology, St. Paul Seminary.
A St. Boniface boy.

ALBERT REISEL
Minor Orders, May 18th, 1910, by Archbishop Quigley.
Subdeacon, May 19th, 1910, by Archbishop Quigley.
Deaconship, May 20th, 1910, by Archbishop Quigley.
Priesthood, May 21st, 1910, by Archbishop Quigley.
Born December 17th, 1883.
Classics, Philosophy and Theology at St. Francis Seminary, Wis.
A St. Boniface boy.

ARTHUR A. TERLECKI
Minor Orders, June 9th, 1917, by Bishop Trobec.
Subdeaconship, June 11th, 1918, by Bishop Trobec.
Deaconship, August 15th, 1918, by Bishop McGavick.
Priesthood, September 21st, 1918, Archbishop Mundelein.
Born July 20th, 1894, at Hoboken, N. Y.
Classics at St. Ignatius College and St. Francis Seminary.
Philosophy and Theology at St. Paul Seminary.
A St. Boniface boy.

history even before the time that a spiritual adviser had been appointed to them, Father James Marshall, shortly after his pastorate to St. Boniface became effective, journeyed to St. Francis Convent, Joliet, Illinois, to arrange for a teaching staff of nuns to replace the lay teachers. The nuns, after all, he must have argued, are ideal instructors for youth, possessing noble hearts and souls, obeying divine laws, truly sympathetic and vigilant for the pupil's welfare. The religious lead their pupils lovingly and gently to the religious truths of God. Our brotherhoods and sisterhoods are models for the pupils, men and women of God, of learning and sanctity, whose lives are consecreated to God's best interests and humanity's best welfare. Their example enforces the words of their mouth. Hearts are swayed more by deeds than by words. Should the teacher's life contradict the truth of his teaching, then his labors are worthless. Teachers are the main object lesson in the schoolroom.

There seems to be an old saying to this effect: "What you do not have you cannot give." This is particularly true with regard to education. No fountain of human knowledge should be neglected. The human mind must be cultivated to form eminently intellectual citizens, but at the same time the human heart, soul and will must be trained by religion. Love must come from those who love. And love is necessary for the building of the home. Someone asked sometime what makes a home? The poetic reply, with more truth than poetry, follows:

"What makes a home? Not furniture or plate,
But love transcending petty faults and hate.
Love makes the home and fills it with light
That helps lift upwards from the dreary night.



CHARLES S. NIX
Priesthood, July 11th, 1903, by Most Rev. J. E. Quigley, DD.
Born at Louisville, Ill., September 2nd, 1878.
Former Curate at St. Boniface.

BENNO RETZEK
Minor Orders, May 22nd, 23rd, 24th, 1920, by Bishop Rhode.
Subdeaconship, June 20th, 1920, by Archbishop Messmer.
Deaconship, October 10th, 1920, by Archbishop Messmer.
Priesthood, May 21st, 1921, by Archbishop Mundelein.
Born July 26th, 1896, in Chicago.
Theology, Philosophy and Classics at St. Francis, Milwaukee.
A St. Boniface boy.

F. X. HARNISCHMACHER
Minor Orders, April 12th, 1916, by Bishop Lawler.
Subdeaconship, April 13th, 1916, by Bishop Lawler.
Deaconship, April 14th, 1916, by Bishop Lawler.
Priesthood, June 17th, 1916, by Archbishop Mundelein.
Born November 10th, 1885, at Olpe, Westphalia, Germany.
Classics at Minster, Westphalia, Germany.
Philosophy at Rochester, N. Y.
Theology, St. Paul, Minn.
Former Curate at St. Boniface.

JOSEPH ADAMS
Minor Orders, March 7th, 1912, by Rt. Rev. P. P. Rhode.
Subdeaconship, March 8th, 1912, by Rt. Rev. P. P. Rhode.
Deaconship, May 31st, 1912, by Rt. Rev. P. P. Rhode.
Priesthood, June 1st, 1912, by Most Rev. J. E. Quigley.
Born November 9th, 1885.
Classics, Germany.
Philosophy, St. Francis, Milwaukee.
Theology, St. Francis, Milwaukee.
Former Curate at St. Boniface.

PAUL RUSCH
Ordained June 23rd, 1895. Died March 11th, 1917.
A St. Boniface boy.

THEODORE GROSS
Ordained June 21st, 1902. Baptized July 15th, 1874, by Father Venn.
A St. Boniface boy.

What makes a home? Not fashions or display,
But love, before which evil flees away;
Love makes the home; without it dark indeed
The house of hearts that suffer, ache and bleed.

What makes a home? Not bric-a-brac and art,
But love whose furnishings are of the heart,
And with that simple and sublime content
Helps life perform the duties daily sent.

What makes the home? Not latest fads or styles,
But love, whose fashions is of sunny smiles,
Clear laughing, ringing on the lips of trust,
And faith's white blossom burgeoning through the dust."

We may recall in this connection the warning words of the father of his country, the immortal Washington, in his farewell address to his countrymen less than a hundred years prior to the building of the St. Boniface School and the securing of the religious from the Order of St. Francis to teach:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the

oaths which are the instruments of investigation in courts of justice. And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education or minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.

"It is substantially true, that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who, that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?"

These words of our first president of these United States make quite plain his convictions. However, the effectiveness of religious education can be better based on our experience than upon his convictions. The Sisters from the Order of St. Francis have done a marvelous work in St. Boniface School. They have surely effected the object of education and have merited for themselves the title of character builders. For they have instilled into the mind of the child, duty to God, to neighbor and to self, respect for individual rights, observance of the laws of God and civil laws, to be just to God and to be just to man. They were surely aware that the foundation of character is morality and the basis thereof religion.

But what is character? The answer revolves upon what has been said: "Character is virtue, truth, moral strength, and spiritual courage." The teachers of St. Boniface School eminently accomplished all that is contained in that definition. They were the dispensers of virtue. Their pure Christian life, sound moral character and faculty of possessing the

gift and imparting knowledge certainly made them eligible as leaders of children and man. The very habit they wear impressed itself upon the youthful hearts of their pupils so that such a large number as fifty-nine embraced it and the life of sacrifice, its accompaniment, rather than all the vanity of earthly things tempted them to secure. The habit of life followed by these nuns, sacrificed of their own volition to the cause of training youth, give them the character that the office of an educator demands, their memory, intellect and will being fully exercised by their religious morning meditations. Having consecrated their lives to this sacred profession, they consider as a matter of conscience the strict performance of their duty. Not considering their profession as something temporary, but as a means of eternal salvation, they endeavor to do all things well, their mind being impressed that perfection consists in performing ordinary things with extraordinary perfection. Feeling the great importance of their work, they do not act as mere teachers imparting knowledge, but seek to develop the noblest and suppress the dangerous qualities of their pupils.

Fifty-nine young ladies who have been under the tutelage of the Sisters of St. Francis at St. Boniface School have entered the convent. An average of one every year since the opening of the school in charge of the religious. We must concede that that number of postulants and religious out of St. Boniface School is a great record. We are not aware of any one parish whose records could duplicate such a report. Truly they have done a work of God. "Go ye forth and teach!" and then, "the harvest is great but the laborers are few!" must have been the impetus behind such great accomplishment. But greater fruits of their labor were forthcoming. Twelve young men ordained to the service of the sanctuary



Sister M. Alberta Graf (Bertha), August 15th, 1899

Sister M. Benigna Reisel (Margaret), March 6th, 1905

Sister M. Emma Borlek (Theresa), August 15th, 1899; ✝December 2, 1920

Sister M. Fridoline Wasielewski (Clara), March 6th, 1904

Sister M. Boniface Renner (Susanna), November 8th, 1888

Sister M. Honoria Wasielewska (Valeria), February 12th, 1901; ✝August 13th, 1906

Sister M. Leonore Kongorski (Johanna), August 12th, 1911

Sister M. Aquina Ruhnke (Mary), March 19th, 1895; ✝August 20th, 1896

and three students persuing their studies for the priesthood give them rightful claim of having been about "their Father's business."

Our heavenly Father must surely be pleased with the results of their endeavor. What earthly father or mother will complain at seeing their daughter robed as a guardian of youth in the religious habit of some saint? What earthly father or mother will show dissatisfaction at their son having taken to himself the Church as his bride for time and eternity. We are all bound to serve God. The first knowledge of the Creator points out to us that the creature is subservient to the Creator. In a special manner these sons and daughters have consecrated themselves to God. Will God forsake them? Will God forget the parents who have made the sacrifice of offering their son or daughter to His service? We cannot for a moment think God unmindful of the love ties that bind human nature so closely; and, particularly not in view of the statement which he confessed to men, that "the laborer is worthy of his hire."

Happy father and mother who have a son or daughter that are religious! It indeed signifies that God has blessed your home by His personal visitation. He has tenderly embraced you in that He has accepted your son or daughter to be His special envoy. You know how you would feel if your son or daughter was elevated to some station of worth by the Ruler of the Land. Not the Ruler of the Land, but the Ruler of the entire creation has designated your son or daughter to work in a special manner in His vineyard. Is there reason for happiness? Most assuredly!

What is a nun? A nun is a person of exalted spiritual life bent upon doing the will of God in detail. She is clothed in such a manner as to be marked by all man. But even



Sister M. Lillian Bredel (Marie), August 12th, 1918

Sister M. Clementine Koch (Margaret), July 12th, 1875

Sister M. Donata Dams (Mary), August 12th, 1906

Sister M. Berchman Frejewska (Eva), March 28th, 1889; ✝June 22nd, 1898

Sister M. Francisca Sorn (Cecilia), August 12th, 1885; ✝December 18th, 1896

Sister M. Sylvester Kunkel (Johanna), August 15th, 1900; ✝July 20th, 1920

Sister M. Geraldine Demes (Elizabeth), August 12th, 1907

Sister M. Lydia Behrendt (Mary), March 6th, 1900; ✝June 28th, 1919

though the habit would not reveal her identity in her special mission; her work with the impress of God's satisfaction marked thereon would not be liable to mistake. The guardian of youth giving untiring efforts in behalf of the children. The angel of solace offering consolation to the sick and preparing the dying to make appearance before the Master. In either vocation she is an asset in the kingdom of God on earth, promoting the thought of our dependence upon God in young and old alike, not only by word of mouth but particularly and most of all by the good example which is the outstanding feature of the sisterhoods.

Not every daughter joins the sisterhoods. Although everyone respects those who have been singularly honored by such a divine vocation. Even though the dangerous unrest in social life about us is only too evident. The tide may be stilled by good living. So in their quiet and unassuming way the religious do their work. In a great degree the unrest is traceable to the same source and influence, which have wrought ruin in so many homes of our country, no one who examines the question carefully, will be found to deny. Contempt of legitimate authority and of moral obligation lie at the root of the evil in each instance. Like a flower among the weeds the religious rise up only to bow subserviently to their superiors. This is their influence upon the children, for children are observing and like parrots they follow the lead. The power of good example from the venerable nuns cannot be over-estimated when considering the worth of that body of God's appointees.

But what if there is no moral law—if it is only a pretty fiction, invented for the good order of society, he is, of course, only a fool, who would sacrifice his individual pleasure or interest in obedience to its command. Why respect author-



Sister M. Eugenia Frank O.S.F.

Sister M. Albertina Kongorski (Regina), March 25th, 1898

Sister M. Thomasine Frejewska (Elizabeth), July 2, 1895

Sister M. Humiliana Behrendt (Catherine), August 12th, 1904

Sister M. Hyacintha Bessa (Clara), March 25th, 1882

Sister M. Francisca Reisel (Elizabeth), August 12th, 1906; ✝December 21st, 1920

Sister M. Charles Weidemann (Mary), March 28th, 1889; ✝March 4th, 1907

Sister M. Clemens Demes (Johanna), February 25th, 1892; ✝May 31st, 1924

ity if force be its only sanction? The principle applies as well to society generally, and to its members as to the family or cloistered individuals.

Where then, can organized society look for the security so indispensable to its order and well being? Shall men be governed by love or fear—by love of justice—by sense of right—or by fear of punishment? But what is justice, what is right? If there be no moral law, who can answer?

Here is where the peculiar excellence of the Catholic Doctrine comes to the aid of society. It brings with it no uncertain message. There is neither flattery for the poor nor fawning to power. For master or servant, for employer or employee, for the governing or the governed, it has the same moral code. That code exacts justice, while it commands obedience. The Catholic sisterhood is the right arm of the Church and with it she would save society from the ruin, which foolish men would bring upon it and upon themselves. The Catholic Church understands, for she has divine wisdom to guide her, and the human wisdom gathered from two thousand years' experience, that the real battle of civilization, for social progress and order, must be fought out in the hearts of men, in the seat of the human passions; that this contest calls weapons and forces, which the world cannot supply, and which must be drawn from above.

The Catholic Church teaches with infallible authority and unerring certainty that the providence visible in the universe about us, whose power and wisdom are displayed on every hand, regulating with equal care the relations of the atoms that dance in the sunbeam, and of the planets that wheel in their orbits through the fields of space, did not leave men without a law to regulate their relations to each other and to Him, a law no less fixed and immutable than that imposed



Sister M. Zita Behrendt (Anna), January 1st, 1895

Sister M. Ermelinda Nelles (Anna), July 25th, 1896

Sister M. Elvira Bredel (Helen), August 12th, 1921

Sister M. James Balousek, August 12th, 1915

Sister M. Edmunda Spannheimer (Rosa), December 29th, 1895

Sister M. Francella Dams (Rose), August 12th, 1921

Sister M. Etheldreda Lambeau (Eva), February 24th, 1903

Sister M. Nothburga Musolff (Mary Rose), August 12th, 1904

upon inanimate nature, and as essential to the conservation of the human race, but suited to rational beings and consistent with their freedom, and so a law TO ENLIGHTEN AND TO GUIDE, but not to compel or coerce, for the Creator sought not the obedience of slaves. And so we arrive at the voluntary sweet service tendered only too gladly by His chosen children. They are not slaves! They are free agents!

Just the thought that this community of nuns have to their credit seventeen children of the parish who have been ordained to the priesthood. The work, like the work proper to the Catholic priesthood, is divine and heavenly in its character, and therefore immortal in its duration. Time cannot efface it. What then is the Catholic priesthood; what is its work in the world, what is the ministry that makes the priest's life one series of glorious deeds, on e continual source of blessing to mankind?

In the Gospel we have Christ shown to us in his truest character, namely as the Saviour of sinners. The Gospel says he went down to men, who were reputed as sinners, whom the self-righteous Pharasees spurned as men unworthy of their notice, whom they avoided as a leprous contagion. Christ went to them as man goes to his fellowman; He sat down in the midst of them, as a friend amongst friends; He broke bread with them as a pledge of good will and fellowship. In all of this Christ shows Himself as a true man, with needs and sympathies and affections like our own. But now He rises above His surroundings. His eye sweeps over the company around Him at the table, it kindles with a divine effulgence, His gaze searches their souls and sees them seared and charred with manifold sins, and then His heart swells up in sympathy and His soul pours out the stories of mercy. He



Sister M. Charitas Stachowitz, January 1st, 1895

Sister M. Gertrude Schmitt (Julia), August 19th, 1882

Sister M. Rayneria Korthals (Frances), December 29th, 1895

Sister M. Hildegardis Kroll, March 19th, 1895

Sister M. Casimir Jadzewski, March 6th, 1900; ✝February 2nd, 1907

Sister M. Severina Borkowski, August 15th, 1900

Sister M. Juliana Pankanin, December 29th, 1895

Sister M. Placida Badzinska, March 6th, 1900; ✝August 16th, 1916

tells of the lost sheep and lost piece of money. The loss of both is a grief to the heart; the search for them is long and untiring, till the find is made with rejoicing, and the return becomes a feast of gladness.

So the heart of God seeks to find and save every erring and sinful soul in this world. How those hearts hardened and perverted though they were, thawed up and softened and melted, when hearing these stories from the lips of Christ; how hot tears gathered in their eyes and trickled down their cheeks, and the cry for mercy sobbed forth from their souls. And they felt it—Christ accepted their penance and forgave them that very moment and embraced them in mercy and love. This is Christ as the Saviour of sinners, and this story of the Gospel describes the Catholic priesthood in its purposes and in its sublimest functions. What Christ began here on earth that self-same work the priest is to continue for all times, and therefore the priest is called "another Christ" for his generation.

The priest indeed is a man like the rest of men, frail and faultful, with needs and affections, as purely human, as the least of men is subject to them. He remains a man, a child of earth, and therefore earthbound in spite of his ordinations, and he will remain subject to his human nature until his bones are withered in death. But with all that belongs to human nature in him, there is superadded through his ordination a grace, a dignity, a power that is truly divine. And what is this power, this dignity, this grace, that lifts up and elevates this human being, and makes him more worthy of honor and reverence than an angel in heaven? St. Francis was wont say, if he were to meet an angel and a priest in company he would first pay his respects to the priest and to the angel thereafter. What is it that constitutes the Catholic



Sister M. Mildred Von Hollen, March 19th, 1895; ✝June 18th, 1901

Sister M. Theodora Steichler (Anna), August 25th, 1877

Sister M. Felicia Stegmaier (Magdalen), July 31st, 1905

Sister M. Marcella Stegmaier Emilia), March 27th, 1890

Sister M. Rosalia Kiesling (Frances), January 14th, 1879; ✝October 31st, 1922

Sister M. Richardis Bartodjiej, August 12th, 1904

Sister M. Eulalia Koeing (Clara), January 1, 1895

Sister M. Pachomia Orzada (Mary), February 12th, 1901; ✝August 30th, 1909

priesthood and makes it so exalted in grace, so lofty in dignity, so tremendous in power?

The priest has first a divine sending to preach the word of salvation, the word by which alone man can enter into life eternal. To the priest apply the words which Christ addressed to His apostles: "All power is given to Me in heaven and on earth, and so as the Father has sent Me so I also send you. Go out and preach. He who hears you hears Me, and he who despises you despises Me. He who believes and is baptized shall be saved; he who does not believe shall be condemned." This is the divine force behind the preaching of the lowliest priest. The world may scorn him as unlearned, uncultured and uncouth; his speech may be contemptible, as they said of St. Paul; his doctrine may appear as utter folly to the wisdom of this world, yet his word is beyond question the doctrine of salvation, it is the word of God and contains the power of God, efficient to bring about the salvation of human souls. The priest can say with Christ, the doctrine I preach to you is not mine, but the doctrine of Him who sent me; it is the word of truth, the truth that shall make you free, the truth that shall lead you to the liberty of the children of God, the truth that shall conquer the world, that shall prevail forever against the powers of darkness, that shall sound on and on from age to age till heaven and earth shall pass away, till the veil shall be drawn aside and we shall see the same truth, no longer as in a mirror and in a riddle, but face to face in God Himself.

Our world of today is being overrun with the most pernicious errors more and more each day. Men's opinions, men's changing sentiments are their religion; the wild demands of their passion are their morality; material gain and their own selfish interests are the only rule of conscience they will

acknowledge. Life itself has lost its meaning for countless many. They may not profess it in words, but they live it practically every day. That doctrine of rankest materialism, which is expressed in Holy Writ II Book of Wisdom, where we read: we are born of nothing, and when we are dead we shall be as if we had not been, and therefore, let us enjoy life while it lasts, let us pluck the roses ere they wither, let us use the creatures as in youth, and let no man go without his part in luxury. Man is no more than the beast, he has no destiny beyond this earthly scene. With death all ends! Therefore have your fun; the lower, the more beastly, the better. Give scope to every passion until they are surfeited with every lust, deny yourself nothing, you live only once, and therefore, get out of life what you can.

The Catholic priest stands in the midst of these errors and proclaims with loud and unfaltering voice the true meaning of life; he tells you in the great words of St. Paul, that this life is not all. He says, for we know, that when this earthly house of habitation, this body, is dissolved, in death, we have a dwelling with God, a house not built with hands, eternal in heaven. He tells you that there is a law of life for every man and woman; a law given by the Creator to which every man must be subject. He tells you, that we are responsible to our God for every action of our mortal lives, that He will take us into judgment, and will mete out to us punishment or reward according to our deserts.

This has been the work of those twelve children from St. Boniface School grown to youth and ordained to the service of the sanctuary. They exercise this ministry of the word of salvation. What an influence for good, for correctness of life, for righteousness of action their spoken word has been is known to God alone, who reads the souls of men and

knows the secret history of their lives. It is certain they have sowed the seed of God with an open and generous hand, with sincere intention, not to earn the world's applause, but to benefit mankind, and though, as the sower of the Gospel, the greater portion of the seed went lost, fell on stony, barren soil, yet a deal of it has fallen on fruitful ground, and sprung up to bear immortal fruit for the heaven of God.

Greater still and more divine the grace, the dignity, the power of the priesthood appears, when he acts in his office as the judge of God's own cause, when he hears confessions and absolves men of their sins in the stead of God. When Christ said to the man sick with the palsy, thy sins are forgiven thee, the Pharasees said to one another: how can this man forgive sins; who can forgive sins but God alone? That same expression of doubt and amazement we hear from the world today, how can priests, mere men as they are, forgive sins? Christ proved to these doubting Pharasees, that it was just as easy for Him to forgive sins, as to heal men of their infirmities by one word of His mouth. Because He was God Himself and the fulness of divine power was in Him.

That He should delegate this divine power to men, should commission them to exercise a prerogative that belongs exclusively to God is indeed a matter for eternal wonder, a thing that must astonish us without end. Nevertheless, it is a fact. Christ invested His apostles and with them all the priests, that should follow after, with power to forgive sins. He said to them: "Whose sins you shall forgive they are forgiven, whose sins you shall retain they are retained." These words are direct and plain as human language can deliver them. God here abdicated His rights in favor of man. The sin, the terrible offense done to Him, the offense

which angered Him so immensely that He created an eternal hell as fit punishment for it; this offense, which the Son of God could expiate only by His crucifixion, this sin is now forgiven by word from the mouth of the priest. The priest says the words of absolution over the penitent sinner, and then His guilt is completely cancelled; God relaxes in His justice and extends the hand of forgiveness to that sinner. No matter what his wickedness may have been. O, the sacrament of penance, where the priest acts as a gentle judge of mercy in the stead of an offended and righteously angered God, is certainly one of the greatest benefits our holy religion presents to us. It is the anchor of our hope, it is our sole refuge after we have sinned, and we must all admit, we would have to give over to despair, we would have to give up our thoughts of heaven, if we did not have this sacrament.

What must be the reward of those faithful nuns who, by their good example, have led their charges in the light of God's grace, there to find such a happy vocation? Think of the comfort and strength these ordained pupils have brought to souls by their ministrations! Numberless they have redeemed from death and restored to life; they have reclaimed countless from the very jaws of hell! God can judge, the power of a good example which has lead such a contingent to join His army.

We hail as heroes and benefactors the men who have fought our wars, who have freed the nations from oppression and servitude, who have restored peace and harmony to the world. But no less great, no less a benefactor of mankind is every Catholic priest through the sacrament of pennance which he administers. And if such be the case, what title of greatness should be bestowed upon those who have been instrumental in making effective God's grace within

the soul of youth, to nurture it until it has indelibly sealed itself upon the soul of the ordained? Sisters of Saint Francis and priests of St. Boniface Parish, you have done indeed a great work for the furtherance of the kingdom of God upon earth. Doubtless your reward will be in accord with the efforts you have spent as well as the results you have attained.

But the grandest dignity of the priest, his most exalted power, is exercised when he stands at the altar, a mediator between heaven and earth and celebrates Holy Mass. Holy Mass is the sublimest act of our religion; it is the offering that must forever ascend in an odor of sweetness before the face of God in heaven; Holy Mass is the actual repetition of the bloody sacrifice of Mount Calvary, because in Holy Mass we have the same victim as was there and the same high-priest, namely Jesus Christ, our Lord. In Holy Mass the priest is not only an agent of Christ, nor is he a mere representative of Christ, no! He assumes the very person of Christ, he speaks and acts as if he were Christ Himself. He bows over bread and wine and he pronounces the same words Christ uttered at the Last Supper: "This is my body, this is the chalice of my blood," and as the words tremble from his lips, the miracle is performed. Heaven bends down to earth and the great Son of God, at the bidding of the priest, leaves His throne at the right hand of the Father, and lies in the hands of the priest, as the lamb, slain once more for the redemption of the world.

Holy Mass is called the fountain head and the full stream of all graces that inundate our world. In it there flows the double stream to make glad the city of God, the crimson stream of the blood of Christ in daily ablution of our ever repeated sins; and the golden stream of His merits to sanctify

human souls and to make them worthy of heaven. A saint has said, through Holy Mass the world is preserved from destruction. God would have struck the world and destroyed it long ago on account of our many and terrible sins. But whenever God stretches forth His arm of punishment in anger He sees His well-beloved Son lying on the altar, as deeply humbled as when he was born in the stable at Bethlehem, pleading for mercy. Then the Father must draw back his arm of vengeance, He cannot chastise a world which His Son loves so much. Therefore, blessings and favors rain down on us again. Holy Mass is the faithful's sacrifice, their offering that they make to God. The priest is their representative. His hands are consecrated, his fingers alone are allowed to touch the body and blood of our Lord, but he offers Him in sacrifice for them and in their name.

When they attend Holy Mass they take part in a divine action. They, through the priest, as it were, take Jesus into their hands and present Him to the Father in heaven as their offering of adoration and praise and thanksgiving and above all of atonement for sin. In return, through the hands of the priest grace and mercy and all heavenly gifts flow down upon their souls. This indeed is the sublimest dignity of the priest. At the altar the priest is truly the minister of God and the dispenser of the mysteries of Christ, who daily repeats and makes new the great sacrifice of Calvary, that has redeemed the world and has brought us our salvation.

There can be no question but what the Catholic priest holds the most exalted position that mortal man can occupy. He is a greater benefactor of mankind, than the world will ever realize, he is "another Christ," a saviour to the generation in which he lives. The nurturing of the vocation of a "call to Christ" is certainly one of the greatest accomplish-

ments of the St. Boniface School. It is, however, not the only one. For while we boast of the many vocations God has been pleased to instill within the hearts of our school children, we are likewise impressed with the thousands of children who have developed into learned and successful business men and women and who form a very integral part of our party politic. These men and women have also been an influence for good, primarily, because of their religious education. For if one is faithful to God, the implication necessarily is that he is upright and honest with his fellowman. Christ's scriptural expression: "Thou shalt love thy neighbor as thyself" is, after all, preceded by the text: "Thou shalt love the Lord with thy whole heart, and with thy whole soul, and with thy whole mind." We may deduct from the place that this latter quoted text occupies in sacred scripture that it is of paramount importance. Deduction, however, may at times be incorrect. Our God evidently did not want any argument about the matter and so he explicitly states that it is "the first and greatest commandment."

The supreme sacrifice of life itself of the priests and sisterhoods indicate their love of God. Their success, we are inclined to believe, is so singularly marked because of their devotion to the Ideal. Being true to God must perforce impress itself upon their fellowman. Therein we have the secret of success in all parochial education, "the inculcation of the great truth," the subservience to the Creator, our last end. Thus we have the entire system and thought of religious education promulgating the norm of morality. The effect for good of such a system the foregoing lines have modestly proclaimed.

CLERGY, FORMER BOYS OF ST. BONIFACE

Photos Not Obtainable

Reverends Jansen, Wiefenbach and J. Marino

NUNS, FORMER GIRLS OF ST. BONIFACE

Photos Not Obtainable

Sister M. Augustine Fricker (Johanna), July 17th, 1869.
Sister M. Eva Schmidt, May 31st, 1892.
Sister M. Samuel Czaplinski, August 12th, 1915.
Sister M. Ernestine Matz (Helen), August 10th, 1892.
Sister M. Gaudina Korthals (Mary), June 12th, 1911.
Sister M. Engelburga Korthals (Theresa), April 1st, 1919.
Sister M. Dorothea Matz (Theresa), March 28th, 1889.
Sister M. Bonosa Demes (Eleanore), August 2nd, 1893, †March 30th, 1900.
Sister M. Maxentia Kuliwinski, Aug. 12th, 1903.
Sister M. Angeline Zappen (Margaret).
Sister M. Ann Zappen (Sophie).

FORMER CURATES AT ST. BONIFACE

Photos Not Obtainable

Reverends Joseph Rempe, Kloecker, Henry Hagen, John Liebrich, Joseph Hagenmeyer, Jackl, Anthony Berger, Hagemann, Hermes, John J. Steines, Fred J. Bergs, Jack Linden, John Reuland

MARRIED LADIES' SODALITY



THE societies of married ladies have more than ordinary significance. This fact must have been known to the first appointed pastor, since the Mutter Gottes-Verein was established March 25th, 1865, on the feast of the Annunciation of the Blessed Virgin Mary. It was on this day that the angel sent by God singled out Mary to become the Mother of His Son. "Hail full of grace, the Lord is with thee, . . . Thou shalt bring forth a Son. . . . He shall be great, and shall be called the Son of the Most High." God, who, commands all nature, makes proposals to Mary. The ambassador of heaven makes known his mission; Mary listens, she accepts. This is the significance of the feast day. It opens to us the whole purpose of the society: "Be subservient to the will of God." Was it not a wonderful ideal to hold before the mothers? Is it any wonder that their sons and daughters were dutiful children? The old story is: "The apple never falls far away from the tree." If the parents are good, the children will be good.

The Mutter Gottes-Verein had their staff of officers but their treasurer for many years very satisfactorily led the women. Mrs. Splitthof was a woman of extraordinary ability and she was fearless in the display of that attribute. The following incident occurred during Father Ever's time. Father Evers was to announce a meeting of the Mutter Gottes-Verein on Ascension Thursday, their communion day, for the following week. By some misfortune he forgot to make the

announcement. After he had walked into the sacristy Mrs. Splitthof walked to the communion rail, faced the women and made the following announcement: "Naechsten Donnerstag ist Versamlung fuer den Mutter Gottes-Verein." At another time this good pious soul, saying prayers for various intentions after the reception of Holy Communion, began to announce a final intention: "Lasset uns beten fuer," she paused for a moment, since she was at a loss what intention to announce as the sixth, and then added: "den Heiligen Gheist." There are many little incidents that could be recalled here but we will limit ourselves to only one more. Arrangement had been made to have Archbishop Feehan come for confirmation. Mrs. Splitthof at once offered her services as portress. She, however, was to act as sponsor for the children, and it was essential that she be in church. The Fathers endeavored to convince her that she could do just one or the other. Finally, after lengthy discussion she prevailed upon the Fathers her ability to do both. She said: "First, I will admit the Archbishop and then one of the Fathers can announce in church—make room for Mrs. Splitthof, and I shall have no difficulty of passing by the crowd." Needless to say, she was portress and sponsor.

These pleasant recollections make us mindful only of the wonderful personality of Mrs. Splitthof. She was such a sincere good soul that not one of her actions could be taken amiss. In all her work she had the highest purpose in view. The woman who had so many interests was, after all, a woman who was at heart a recluse. Her heart was not attached to things of earth. When she felt her end draw near she arranged her own funeral in every detail. The ladies were to carry the candles one of which was to be extinguished after the libera. Fathers Evers, Suerth and Rempe were

designated for service in the sanctuary; celebrant, deacon and subdeacon respectively.

The dues in all of the ladies' sodalities were ten cents a month. At death the Mutter Gottes-Verein furnishes a machine and has a Requiem High Mass sung for the deceased. The Armen Seelen-Verein had similar advantages in its day. The Rosenkranz-Verein, at death, presents the heirs with twenty-five dollars.

The Rosenkranz-Verein featured the mysteries of the rosary, and grouped their members in accord with its mysteries. One woman would control a group of fifteen members representing the fifteen decades of the rosary. Each group of fifteen would have its leader, prefect or president. The object of this society is a prayerful one with, however, the many advantageous and good fortunes that come to a pious mother.

Another organization was formed by Reverend Albert Evers known as the Christliche Muetter-Verein. This organization was founded to accommodate the younger element of married women.

They at first met in the school hall but after a few meetings it was considered advisable to hold their meetings in the church. The church, after all, was creative of a better atmosphere for the conferences, which were the features of this organization.

It is well worthy of mention that since 1886 Mrs. Anna Weidemann, still a member of St. Boniface Parish has acted the roll of secretary for both the Mutter Gottes-Verein and the Rosenkranz-Verein. Mrs. Anna Weidemann is a remarkable woman and mother of a religious in the order of St. Francis, Sister M. Charles. For some time her health has been failing; indeed, she was never careful about her health

when duty demanded her presence. To her activity of body there is added a ceaseless activity of mind. She has the cares of the societies, and she attends to them as only a conscientious officer would. Her forty years of service in the societies merits the comment of the scriptural text: "Well done, thou good and faithful servant."

ST. VINCENT DE PAUL SOCIETY



HE St. Vincent de Paul Society is an organization, whose object is the relief of poverty and suffering. Originally founded in Paris, France, it has spread over the whole Catholic world and has branches in almost every parish. These branches take care only of the poor in their parishes or neighborhood.

The first published report of the society occurs in the February Pfarrbote of 1899: "In the past year thirty families were taken care of; the committee made 167 visits; employment was secured for many; eight children were placed in Catholic schools; three persons were taken care of in hospitals; carfare was given to one family of four persons to send them back to their home town Farmersville, Ill. Since the foundation of this conference in our parish a little over two years ago, $1,023.70 was expended in the support of widows, orphans and the poor in general. Rev. A. Evers, director; Theo. Mieling, president; Peter Staab, secretary; Jacob Schmitt, treasurer. Active members: Jacob Nelles, Jacob Dernbach, Wm. Nelles, Bernard Mieling, John P. Brod, Adam Paikowski, Alvin Meschke, Alphons Donner, Andrew Guschal, August Winter, Bernard Dettlaff."

While the work has continued without interruption every year, the reports were not always published. Published reports were made only when they contained new names.

In 1914 the following officers are mentioned: Rev. Albert Evers, Paul Lausch, H. V. Waskowski, And. Traub, John

Fensterle, Alb. Orzada, Ad. Schiminski, L. Honikel, F. Witt, N. Herbst, J. Puetz, Ig. Baelouscek.

In 1917 the new names are: George Behrendt, Liborius Schneider, Eduard Gewerth, Joseph Kertz, Peter Meiser, Jr., James A. Kunz, Rudolph Schweigel, August Behnke. The larger contributions during 1917 were from the following: Mrs. Welch, $54.50; Rev. Evers, $24.00; Lafayette Council, $50.00; this was the third gift of this amount from the Lafayette Council.

In 1918 the Lafayette Council gave $50.00 and Mrs. Catherine Dernbach, $50.00.

In 1922 Mrs. Mary Welch gave $50.00; John Doerr, new member.

In 1923 the names of George Spenner, and Joseph Groschel appear; Mrs. Welch gave $50.00.

In 1924 and 1925 Mrs. Welch gave $100.00.

The largest part of the revenues are derived from the poor box in the church; the collections which are taken up by the members in the church during the Easter season, and from occasional raffles and entertainments.

THE HOLY NAME SOCIETY



HIS society was organized by Father Evers shortly before he resigned the pastorate of St. Boniface Church. Since it is a nationally known organization its mission can best be expressed by incorporating herewith the words of Reverend Thomas M. Schwertner, O. P., an authority in Holy Name activities. The address of Father Schwertner was made in October, 1917, and will be quoted verbatim.

"Never, perhaps, in the history of the world, unless it be in the days when our Blessed Saviour Himself trod the earth, have men lived in more stirring and momentous times than the actual present. The great international war is changing the face of the world, and with the change vast possibilities for good are thrown in our way. Scores of the social ideas and economic fetiches which men have sworn by in the past are being ruthlessly destroyed. In the turmoil of the hour there are many who attempt to lay unholy hands upon that most sacred inheritance of the past which Jesus Christ promised would endure to the end of time. But whatever else may change, we are certain that not so much as one jot or title of the revealed religion of Christ will go down in the present maelstrom. And not only shall religion remain untouched as far as its essentials are concerned, but it is true that the opportunities for its increase and deepening will be multiplied by the present breaking-up of the social order.

"Everywhere in the world today we see signs of awakening to a deeper religious sense, if not an actual return to Catholicism. Abroad, the men who have lived and fought in the

trenches have returned to their homes—when they DID return with a consciousness that life had taken on a new meaning for them. Men who have looked death in the face for days together can never be quite the same afterwards. They have learned not only to recognize the dignity of life, but to realize that there is a beyond. By hard schooling they have been taught, even if only in a human way, the sublimity of the Catholic doctrine of unselfishness and sacrifice. In the face of appalling dangers they have learned the efficacy of prayer, just as the infidel does who in a storm at sea falls involuntarily upon his knees. Those who have not the true faith, or have lost it, have been struck dumb with awe at the sight of the courage, patience and fortitude of the Catholic who holds fast to his religion and its practices. No wonder, then, that there has been a deepening and broadening of the religious sense of all European peoples. No wonder that in every country the churches are crowded with worshippers—the mothers, wives, sisters and sweethearts of the men who are "out there" fighting—who are lifting up arms to heaven in prayer for their brave men, and for the courage and strength to do their own part in sustaining them.

"In our own country this renascence of religion is visible in a threefold manner:

"First of all, we find a widespread feeling of bigotry abroad, which is nothing else than a futile attempt of the forces arrayed against Catholicism to counteract its rapidly growing influence. Men who are aware that the Catholic Church is making rapid strides in our midst, realizing their inability to hinder her onward progress, hate her, and in their hatred seek every opportunity of placing her in a false light, representing her as the enemy of our national ideals and institutions.

"In the second place, there is a large contingent of our people who, whilst not professing the faith, still realize that the Church is doing a beneficent work in the land. Indifferentists to all religions though they may be, they are broad-minded enough to admit that far from being a menace to our country, the Catholic Church, by the inoculation of the virtues which make a people great, is one of its best assets.

"In the third place, there is noticeable in the ranks of professing Catholics a marked deepening of piety. The fact that so many of our men are under arms today has made the undemonstrative piety of our Catholic women break forth in unwonted fashion. Besides the execllent assistance they are rendering in a material way, our Catholic women feel that they are not doing their whole duty by their country unless they storm the gates of heaven by prayer, not only for their own well beloved ones who may be fighting under the colors, but also for the righteous cause for which they are engaged. In the fields and cantonments our men are making a splendid display of their faith, and the urgent cry for more Catholic chaplains is a proof that they feel the need of the support of their religion in the hours of dreadful crisis through which they realize they must pass, sooner or later. Only those priests who have worked in populous centers where recruiting is large can give a fair estimate of the number of backsliders and renegades who, previous to donning the khaki uniform, have thought it well to make their peace with God. There is scarcely a Catholic soldier who does not carry the beads with him, or wear upon his breast the medal or scapular of our Blessed Lady. Clean of heart, mind and life as most of our Catholic men are, they have joined the forces with the firm determination of trying to show forth spiritualizing effects of Catholicsm, without relinquishing entirely their de-

sire and privilege of indulging in legitimate entertainment and recreation. And in the very front rank of our Catholic manhood on the battle line stand the Holy Name men, who believe that as their society in times of peace has been the strong bulwark of their lives, so, too, in the searching hours of conflict, loneliness and absence from home, will it prove one of their main supports, helping to keep their hearts stout.

"If so many of our soldier-Catholics, as also those who for one reason or another have been left behind, recognize in the Holy Name Society a powerful agency for good, it is but formal acknowledgment of the fulfillment of the high hopes and expectations which the Church herself has ever had with regard to the Society. Now, what does the Church expect from the Holy Name Society, which seven hundred years ago was established by the direct command of the Vicar of Christ to offset evils which in their own way recall some of the social sores from which contemporary society is suffering?

"First of all, the Holy Name Society was designed as a means of eliciting from the hearts of Catholic men an expression of their firm belief in the Divinity of Jesus Christ, and the perenduring nature of His work. We think it is safe to say that there are few Catholic men in our country today who entertain for so much as one moment a wilful doubt as to the Divinity of Christ. By His miracles and His works, by the ineffably beautiful example of His life, by the fulfillment of all the prophecies, by His resurrection through His own power—all of which are sufficiently proved by the Scriptures and have been made sufficiently familiar to Catholics through the preaching of the Word of God—our Catholic men are firmly convinced that Christ was, as He claimed to be, the "Son of the Living God." But this firm belief has suffered to some extent in its expression, owing to the atmos-

phere of worldliness and materialism which is abroad, and the bitter struggle for existence which is the ordinary lot of man. By calling upon our men to stand boldly forth as the champion of Christ, His specially chosen defenders, the doughty figures who see it in every blow directed at the Church a blow aimed directly at the Christ, the Holy Name Society has succeeded in enlivening the faith of our men. There is nothing which a normal man so much loves as a fight. He likes to feel that he is trusted, and that he has been especially picked out to stand forth as a champion of a cause which, whilst surpassingly beautiful in itself, is through bigotry and hatred maligned and assailed. If men love to fight for their country, the history of the world proves that they also like to fight for their religion. And it is precisely this martial spirit, this readiness and willingness to take Christ's side, to defend Christ's Church which to the average red-blooded Catholic constitutes the most powerful appeal of the Holy Name Society.

"And when men have assembled in defense of a cause it is easy to discipline them. The hundreds and thousands of men who have been called to the colors differ on as many thousand matters, but when it is a question of conforming to military rules in order to insure military success, they are ready to undergo any hardships, to make any personal sacrifices. And so, too, when our Catholic men are enrolled in the Holy Name Society to defend and vindicate Christ's honor and divinity, it is easy to bring them regularly to the Sacraments, since this is, as it were, a part of the military duty which they must render the 'Incomparable Captain' of their souls. It is a marvel to the world how easily the Holy Name Society draws thousands upon thousands of men monthly to the Communion rails; and the blessings resulting

from it are noticeable, not only in the home and the workshop, but in civic life as well. Now, it would be impossible, humanly speaking, to lead such countless numbers of men to the Eucharistic table monthly unless the spark of faith in Christ smouldering in each individual soul had been fanned into a powerful flame. This awakening of faith in Christ, and love for Him and for His Church, by means of the Holy Name Society, has made it possible for the life of grace to grow through the operation of the Sacraments.

"It is for this lofty reason, then, that the Holy Name Society has a noble and lofty mission to perform in our country today. If faith is always necessary to salvation, its manifestation today is doubly necessary, not only because these are trying times, but also because our age has once more turned its face towards the eternal hills, seeking to find Him who stands thereon, preaching words of life and light and righteousness. Many, indeed, in search of faith have turned in the wrong direction, or have listened to the voice of those who, profiting by the need which men feel for religion today, have for their own reasons or perhaps advantage preached false doctrines. But the Holy Name Society, with its legions of men, has turned directly to the Christ, promising that it will accept and defend His Word, which cannot pass away, and practice His religion, in which there is salvation."

The Society for the past nine years was under the direction of Reverend F. X. Harnischmacher. Since a month ago because of the transfer of their spiritual director the new appointment placed Reverend Jos. Gehrig in command. There is no question that the Holy Name Society's season of prosperity has dawned. That year by year this nationally known organization increases its membership and realizes to a greater extent the purpose of its institution.

THE YOUNG LADIES' SODALITY



ERY early in the administrations of Reverend Clement Venn a young ladies' sodality was founded and known as "St. Rose Young Ladies' Sodality." During the time of Father Venn the young ladies were assembled in church one Sunday afternoon of every month to listen to the practical counsel of their spiritual advisor. They were united for that purpose only and had no social object. This organization continued to exist until May 29th, 1898, when the society was reorganized under the name of "Marianische Jungfrauen Sodalitaet."

The new organization had as its prime mover Father Meyers. He was very much interested in his charge and wrote to the old country for the program of reception. On the eventful night of May 29th, 1898, the young ladies were solemnly received into the new organization. The young ladies who met in the school, dressed in white, and with candle in their hand awaited the coming of their Spiritual Director to bid them proceed to the church. At the appointed time Rev. Albert Evers, Rev. F. A. Rempe, and Reverend J. Meyers preceded by the cross bearer and some fifty altar boys in vari-colored cassocks entered the school and the line of march, including the candidates for the Young Ladies' Sodality, proceeded to wend its way to the church. Then followed the solemn reception. Because only one copy of this reception remains extant and because of the lasting impression

St. Boniface Young Ladies' Society, June 20th, 1897



Top Row: F. Golly, H. Weisgerber, V. Wasliewski, L. Hosterock, M. Grzegowski, C. Naber, L. Wesemann, Johanna Clemens, Teresa Borlek, Rose Marino, M. Puetz, C. Tecklar, T. Shenka, M. Pishke, Tillie Scholl.

Middle Row: G. Mees, R. Orzada, R. Zapping, F. Weber, R. Kiesling, L. Bauer, F. Weisgerber, F. Wasielewski, J. Behrendt, A. Kowalski, Father Meyers, F. Behrendt, L. Schabelski, M. Mullig, Agnes Przinski, A. Rohde, M. Ruhnke, M. Westkamp, A. Kongorski, A. Malzahn.

Bottom Row: B. Graf, R. Zopping, A. Fensterle, J. Kunkel, P. Kneppers, R. Bauer, M. Rominski, A. Pfister, (officers) A. Hosterock, M. Marino, M. Brod, K. Dernbach, A. Stege, M. Kupniefska, J. Silke, A. Liskowski, B. Becker, A. Koslik, K. Mees.

it made upon the young ladies we herewith insert the order of program in full.

1. Anrufung des Hl. Geistes.

Es wird gesungen: "Veni Creator Spiritus," oder "Komm Schoepfer Geist," komm kehre ein in unser Herz, wir sind ja dein. Bereichere mit deiner Gnad, uns, die dein wort erschaffen hat."

Praeses: Komm Hl. Geist, erfuelle die Herzen Deiner Glaubigen und entzuende in ihnen das Feuer Deiner Liebe; der Du die Voelker aller Zungen zur Einigkeit des Glaubens versammelt hast.

V.: Sende uns Deinen Geist und alles wird neu geschaffen.

R.: Und Du wirst das Antlitz der Erde erneuern.

Last uns Beten: O Gott, der Du die Herzen der Glaubigen durch die Erleuchtung des Hl. Geistes gelehrt hast, gib dass wir in demselben Geiste das Rechte erkennen und Seines Trostes uns allezeit erfreuen moegen. Durch Christum unsern Herrn.

R.: Amen.

2. Anrede.

3. Medallienweihe:

V.: Adjutorium nostrum in nomine Domine.

R.: Qui fecit coelum et terram.

V.: Domine exaudi orationem meam.

R.: Et clamor meus ad te veniat.

V.: Dominus vobiscum. Rt.: Et cum spiritu tuo.

Ormeus: Omnipotens sempiterne Deus, qui sanctorum tuorum effigies sculpi aut pingi non reproba, ut quoties illas oculis corporis intuemur, toties eorum actus et sanctitatem ad imitandem memoriae oculus meditemur; has quasumus imagines, in memoriam beatissimae virginis Mariae, matres Domini nostri Jesu Christi adaptatas, benedicere et sanctificare digne is, et praesta ut quicumque corram illis beatissimam Virginem supliciter colere et honorare studerit, illius meritis obtentu a te gratiam in praesenti et aeternam gloriam obtineat in futurum. Per Christum Dominum nostrum. R.: Amen.

Deinde Aspergat aqua benedicta.

Waehrend dessen wird ein Marienlied gesungen, und werden die Kerzen angezuendet und den Aufzunehmenden eingehaendigt.

4. Nach der Medallienweihe wendet sich der Praeses zu den Aufzunehmenden. Die Praefectin tritt vor und spricht zu ihm: Hochwuerdiger Vater! beseelt von dem Wunsche, in der Andacht zu Maria zuzunehmen und auch andere dazu aufzumuntern, bitten in unsere Congregation aufgenommen zu werden folgende Aspirantinnen: N.N.

Praeses: Mit der groesten Freude vernehme ich euren Wunsch. Um uns aber von dessen Aufrichtigkeit vollstaendig zu ueberzeugen, so antwortet mit deutlicher Stimme auf meine Fragen. Verlanget ihr wirklich in die Congregation der allerseligsten Jungfrau Maria aufgenommen zu werden, um in derselben dem dienste unsers Herrn Jesu Christi und Seiner glorreichen Mutter euch zu weihen?

Antw.: Ja, wir verlangen es von ganzem Herzen.

Pr.: Wollt ihr euch aufrichtig bemuehen in der Congregation durch euere Andacht den Tugendeifer, durch euere Friedfertigkeit die gegenseitige Liebe, durch euer gutes Beispiel die Erbauung des Naechsten zu beforden?

Antw.: Ja, dies wollen wir.

Pr.: Versprechet ihr die Regeln und Satzungen der Congregation wie ihr sie habt kennen gelehrnt, gewissenhaft zu befolgen?

Antw.: Ja, das versprechen wir.

Pr.: Und wie lange wollt ihr euch durch dieses Versprechen binden?

Antw.: Wir wollen es halten auf immer.

Pr.: Nun denn da ihr ernstlich entschlossen seid Gott und der Allerseligsten Jungfrau in dieser Congregation zu dienen, no nehme ich euch gerne in die Zahl der Mitglieder auf. Da dieser Verein den Zweck hat auf eine ganz besondere Weise die allerseligste Jungfrau und Gottesmutter zu ehren und nach wahrer, gruendlicher Tugend zu streben so leget nun feierlich im angesichte der Congregation eure Versprechung zu den Fuessen Mariens nieder: Erneuert das Taufgeluebde, das ihr damahls gemacht, als ihr durch die Hl. Taufe Kinder Gottes und der Kirche wurdet; betet dann den Weiheackt, wodurch ihr euch jetz der hl. Gottesmutter als Kinder uebergebet.

Erneuert das Taufgeluebte: Eine der Aufzunehmenden betet laut vor: die andern beten still mit: O Gott, ich danke Dir das Du mich

durch die hl. Taufe su einem Kinde Deiner Gnade aufgenommen, und Dich Gnaedig herab gelassen hast, einen Bund mit mir einzugehen. Es tut mir leid, das ich diesen Bund bis-her so schlecht gehallten habe. Von nun an will ich mit Deiner Gnade besser darauf acht geben, darum erneuere ich ihn hier vor Dir und vor dem ganzen Himmel: Ich wiedersage dem Teufel und aller seinen Pracht und allen seinen Werken.

Das Glaubensbekenntniss follgt. Ich Glaube, u. s. w.

Ich glaube fest, unbezweifelt, und ohne Ausnahme alles, was die Hl. Roemischkatholische Kirche lehrt und zu glauben vorstellt, weil Christus der Herr ihr den Hl. Geist gegeben und versprochen hat ewig bei ihr zu bleiben. Diesen wahren, katholischen, alleinseligmachden Glauben will ich mit der Gnade Gottes immer unwandelbar und unverletzt halten bis an mein seliges Ende. Auch will ich, so viel in mir ist, allen Fleiss anwenden, dass dieser Glaube von meinem Untergebenen, oder von denen, die meiner Obsorge anvertraut sind, so gehalten und befolgt werde.

All zusammen laut und langsam: Dieses verspreche, gelobe und beschwoere ich so wahr mir Gott helfe und Sein hl. Evangelium.

Praeses: Betet nun den Weiheact:

Heilige Maria, Mutter Gottes and Jungfrau! Ich erwaehle Dich heute, zu meiner Gebieterin, Beschuetzerin und Fuersprecherin, und nehme mir fest vor, Dich nie zu verlassen, nie etwas gegen Sie zu sagen, oder zu thun, noch zuzlassen, dass von meinen Untergebenen, je etwas wieder Deine Ehre geschehe. Ich bitte dich daher, nimm mich an zu deiner Dienerin auf ewig, stehe mir bei in meinen handlungen, und verlass mich nicht in der Stunde meines Todes. Amen. (Die Kertzen werden geloescht und abgegeben.)

5. Aufnahme. Der Praeses reicht jeder Enzelnen die geweihte Medaille dar, die ihr dann als bald die Praefectin umhaengt, und spricht dabei: Accipe signum, etc. (Darauf spricht er zu ihnen gewendet: Zur groessern Ehre Gottes, zur verherrlichung der allerseligsten Jungfrau Maria, zum geistlichen Wohle dieser Congregation und kraft der Gewalt welche mir der h. Vater anvertraut hat, nehme ich euch auf in die Zahl der Mitglieder unserer Congregation welche unter dem Titel N.N. hierselbst errichtet ist, und mache euch theilhaftig aller Gnaden und Vortheile, aller Priviligien und Ab-

laesse, welche der H. Stuhl verliehen hat. Im Namen des Vaters und des Sohnes und des H. Geistes. Amen. Jesus Christus nehme euch auf zu Mitgliedern der Congregation und zu Seinen Dienerinnen. Er gebe euch Zeit zum guten Leben, gelegenheit um gutes zu wirken, standthaftigt um im guten zu beharren und zur Erbschaft des ewigen lebens zur erlangen; und wie die schwesterliche Liebe auch heute geistig vereinigt hier auf Erden, so moege Seine goettliche Guete, welche die Urheberin und Foerderin der H. Liebe ist, uns mit allen Seinen Getreuen vereinigen im Himmel. Durch denselben Jesum Christum unsern Herrn. Amen.

6. Schluss. Magnificat.

A Group at the Young Ladies' Sodality Picnic, 1914



Top Row: Anna Rink, Nic. Rauly, May Stroh, H. Jarding, Susie Dauss, J. Zierski, A. Korthals, Cath. Dauss.

Second Row: Father Adams, Anna Buntrock, C. Fiedler, Alma Dombrowski, M. Korthals, L. Schommer, M. Goebel, Agnes Radzinski, P. Spenner.

Third Row: P. Kneppers, C. Korthals, J. Skokna, Tillie Pawletzki, Lottie Dombrowski, C. Koob.

Bottom Row: Tony Kunza, C. Zappen, J. Migalla, E. Hesser, Ed. Rice, M. Zblewski, N. Jarding, F. Schroeder.

The following were admitted into the society at that time:

Julia Dormeger
Rosa Orzada
Catherine Dernbach
Mary Teschke
Clotilda Scholl
Rose Kiesling
Gertrude Mees
Catherine Mees
Mathilda Grzegowski
Florentine Burkowski
Rose Barski
Mary Stenzel
Frances Golly
Bertha Graf
Anna Liskowski
Helen Schabelski
Helen Wruck
Augusta Kowalski
Rose Behrendt
Rose Zopping
Mary Skorezewski
Louise Jolia
Honoria Weisgarber
Catherine Naber
Elizabeth Schlitt
Mary Frey
Elizabeth Demes
Mary Demes
Magdaline Hasterok
Catherine Tichelaar
Anna Fensterle
Rosalia Marino
Mary Behrendt
Anna Malkowski
Anna Stege
Margaret Brod
Pauline Duhra
Anna Pfister
Adelaide Tichelaar
Martha Manchnik
Mary Orzada
Caroline Mueller
Rose Bujok
Mary Jakobofski
Teresa Borlek
Mary Kugnefski
Johanna Kunkel
Valeria Bartodjiej
Valeria Vasielski
Martha Mollek
Teresa Schwarz
Rose Bauer
Margareth Braun
Martha Rominski
Elizabeth Uhlmann
Anna Koslik
Emelia Landkamer
Martha Pischke
Mary Kolle
Frances Behrendt
Mary Behrendt
Patronilla Kuegers
Teresa Schenke
Margaret Brod
Elizabeth Ellert
Pauline Krausse
Margaret Bortkowski
Anna Fiedler
Margareth Henning
Bertha Henning

The first officers of this newly organized society were Margaret Brod, president; Teresa Schwarz, secretary; Mary Orzada, treasurer.

One little incident of a play "Our Lady of Lourdes" must be recalled for its uniqueness. The blessed Virgin was to appear on the stage during one of the scenes. To bring about the effect of apparition Father Meyer put Her statue on a little cart and at the appointed time drew the cart by string across the stage. We must credit, however, Father Meyer



Eleanor Meyer, Secretary of Young Ladies' Sodality

Florence Krause, President, Young Ladies' Sodality

Helen Schommer, Treasurer, Young Ladies' Sodality

Loretta Schommer, Past President, Young Ladies' Sodality

for the interest he displayed in all Young Ladies affairs. He would paint scenery, be the stage carpenter, and engage in any other useful occupation that was to aid the good of the cause. He was a faithful, good and pious man and the size of his sodality demonstrates the cooperation he received.

Six years later, Father Joseph Adams controlled the destinies of the young folks at St. Boniface. He was a good mixer and a jolly entertainer and above all loved the great outdoors. The picnic photo of 1914 shows the jolly group of merry makers with Father Joseph Adams right on the job.

The Young Ladies were indeed always fortunate in the selection of their officers. Their presidents were real honest-to-goodness workers. A fine group of characters is sketched for us in the work that they acomplished:—Gertrude Mees, Constance Korthals, Anna Kriese, Elizabeth Hesser, Loretta Schommer, Mabel Krejci, and Florence Krause. All of these young ladies' names ring in our ears with the music of grand success. They bring before us a glittering, colorful pageant. To be enshrined in history as the symbol of work is no mean fate. If we know nothing more of them than their success, that impression alone created deserves our lasting gratitude. But these gracious young ladies bearing their generous gift of capability to their sodalists, were no mere figure-heads of the sodality, no mere picture ladies, with a glory built upon the accomplishment of a day and passing away with it. Their gold and precious stones were symbols of truer riches, riches of the heart and mind. Father Joseph Gehrig conducts their meeting and conferences in their spacious and beautiful wicker furnished clubroom. There is every indication that the Sodality under his guidance will continue to increase its membership and rise very probably to the height of its accomplishment.

Cast of Major André



John Katke, B. Barski, Joe Brod, Geo. Hochstetter, L. Honikel, Wm. Stege, A. Barski, Frank Sayske, Paul Juhnke, Frank Orzada, August Eissen, Charles Demes, Frank Teschke, John Fiedler, P. A. Schwarz, J. Ropinski, John Grzybowski, Joseph Linters, Julius Weske, Frank Stahl, Philip Scholl, A. Bartojiej

ST. RAPHAEL YOUNG MEN'S SODALITY



THE society of youth in the church is looked upon as a form of higher education. Many cannot avail themselves of academic or collegiate education for whom the society is a substitute as far, at least, as moral training is concerned. Even those, whom fortune of father and mother have blessed by the opportunity of higher studies can derive untold benefits with association of good moral youth. Education must not make youth clever alone, but good. What the world needs and wants is men, grown in purity and mature in intellect, rightly trained men, capable of assuming positions in life which calls for moral courage. Moulded, solid, virile men our societies are equipped to produce. Feminine men with silly ideas, a giddy character, and unmanly attitude, who may be led to and fro, cannot survive in a well organized young men's society. The main thing after all is the formation of character by moulding the will of men, who will remain as firm in the world as the everlasting oaks in the forest.

Let it be remembered that right doing far exceeds in merit right thinking. We want men who will love the truth, uphold the truth, and sometimes amidst the contempt and sarcasm of poor mortals; men of conviction and obedient to conscience, and men imbued with high and legitimate ambition and not left to squander in self gratification their hereditary or acquired means. We want the societies to form men who will shape the opinion, sentiments and conduct of others.

Societies give us staunch leaders in good, in social life, who will condemn lax models. What is needed in the world is moral courage, strict honesty not purchased or sold influence. The purity of youth, profound respect of God's law, reverence for others is what we want and what we will obtain through our societies.

This was the conviction of the leaders in the church one-half century ago. Therefore, so many church organizations sprung into existence. Young men societies were founded with all the other church societies almost as immediately as the parish was established. It was considered a necessary adjunct to the equipment of a rightly conducted parish. Societies here and everywhere naturally kept the flock together. It made for unity and strength.

The Saint Bonifacius Juenglings-Verein was the first organized young men's society in St. Boniface parish. The date of organization is not known, but it can be safely presumed that the organization had its being during Father Clement Venn's time. The year can be quite accurately conjectured to have been 1875. Father Venn had formed a number of societies during his time and all of them date back to almost the beginning of his administrations in the parish. For this reason, it is conjectured, that the first young men's society was established about the time as were the others. There have been no records available to aid us in describing their work. The first data of young men's activity comes to us under the caption of St. Raphael Young Men's Sodality.

The St. Raphael Young Men's Sodality was organized by the Reverend Francis A. Rempe in the year 1897. The organizers as recorded were: Julius Weske, Frank Stahl, Paul Juhnke, August Aissen, Joseph Redlinger, John Groh,

William Schmidt, and Paul Schwartz. All the aforementioned men worked in their spare time building and furnishing the club room. The favored form of sports was checkers, chess and billiards. Athletics had not at this early date made much an inroad upon the amusement of youth. They, it seems, were content with the great Napoleonic game of chess. Many a game was played of an hour's duration. In fact, the club became the rendevouz of chess and checker sharks one of whom, Bruno A. Czaikowski, has attained fame, numbering not only among the members of the Chicago City Chess League, but among its officers. He is their secretary and treasurer. Sometime ago, an occasion arose to address this gentleman by mail for the purpose of discovering data of the early St. Raphael's Sodality. Part of the reply can be given here: "In regards to your letter I must admit that I certainly enjoyed my boyhood days at St. Boniface. All credit goes to Monsignor Francis A. Rempe for the success I thus far attained. He it was who taught me my first moves in chess. The game has since then been my favorite pastime and recreation. I am pleased to call, so as to become better acquainted with your wishes and desires. Will give you a ring for an appointment. Assuring you of my heartiest support and best wishes, I remain, yours very truly, (Signed) Bruno A. Czaikowski."

It indeed was a great satisfaction to receive a letter of such content from a former member of St. Raphael's Sodality. Twenty-three years had passed, but the days of youth had not been forgotten. What an instrument for good are the church societies! Father Rempe also was engaged in his days in giving a popular course in philosophy to the young men. Paul Juhnke excelled in this field of endeavor and learning. He was always anxious to know about the ab-

stract. His brother, Leo Juhnke, had varied occupations. Blessed with a good voice he became engaged in choir activity. That, of course, says a great deal, in view of the fact that it was a mixed choir. But his girl friends of yesterday all agreed that he was a bashful lover. Today, he is a well known physician on the north side.

"Major Andre" was one of the many stage productions of the time. It was the one which commanded the most attention, not alone in the parish in the demand for a second and third performance, but also on the outside with requests for performance. John Grzybowski excelled as Lord Clinton. John was the leading man in most of the dramas of his day. Judging from the applause that greeted him in those days his presentation was always a pronounced "hit." The best words of praise to John and the cast of characters in the play "Major Andre" is to say: "He was a particularly brilliant gem in a diadem of gems." Because of the decided hit this selection made we have, for history sake, thought well to preserve a record of the entire cast in costume, and therefore, have inserted the photo. At that time the boys probably never thought they were making history, but they were. Herein is contained the moral: "What is worth doing at all is worth doing well." Refreshments were sold during the intermissions, and the informant added, at any other time. The waiters on these occasions, members of the Sodality, were on a commission basis of ten per cent on the dollar. Their recollection is that business was good.

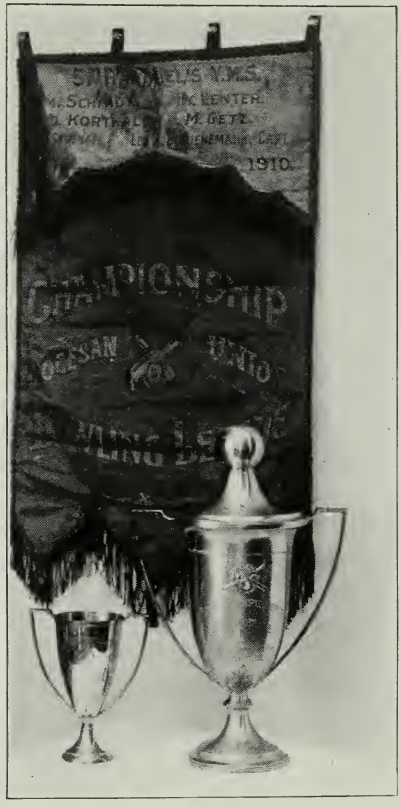
There had been more or less oposition at that time to dances, but the boys having made good in dramatics, desired very much to hold a dance. After convincing Father F. A. Rempe that it was a perfectly legitimate form of amusement, consent was obtained. Julius Weske was prefect, or presi-

dent, at the time. William Schmidt was recording secretary and placed in charge of the arrangements. We talk about our boys of today as "sheiks," but these boys of yesterday were real "ritzy." The dance was held in Schoenhofen's Hall. A canopy was raised from the sidewalk's curb to the entrance. A beautiful green "runner" covered the stairs from the first to the third floors. Palms, procured from the Angel Guardian florist, ornamented the hall. It was a veritable palm garden. The approximate receipts were three hundred and fifty dollars net. It was a very exclusive invitation affair with entrance fee at fifty cents a couple. Refreshments were served and at no time did the party lack in interest and enjoyment. It may appropriately be added that the assembly dispersed at four in the morning, the water mark for the musicians. After that time, they charged a dollar extra.

While at these parties they served beer, they were very orderly conducted. After all, the abuse of anything is objectionable. To do away with the thing itself because of the abuse is misapplied logic and could not be enforced in every instance. Moral training which teaches the adherence and respect of right and the deterance from all that is wrong, naturally speaking, is good sound logic. Self-control is master of the entire situation which these early settlers surely always manifested.

In the year 1906 the Sodality was under leadership of Leo A. Schuenemann. Leo was a descendant of one of the first parishioners active in the building program of St. Boniface. He, like his father, was enthused in all church affairs. Besides, his interest in church affairs, he possessed ideals of indoor sportsmanship. These he experimented with in the St. Raphael Sodality. One of his first moves was the installa-

tion of a bowling alley in the basement of the school. It was the only alley about the premises but it was kept hot by an almost twenty-four hours day of play. After the season of regular bowling had reached its end a few weeks of tourna-



St. Raphael Young Men's Sodality
Trophies

ment was inaugurated. Within a few years' time the six choice bowlers of the St. Raphael's Sodality won the championship of the Diocesan Union Bowling League. The players named on the pennant are: William Schmidt, Henry

Lenter, Andrew Korthals, M. Getz, Albert Sprengel and Leo A. Schuenemann, captain.

Mention of the Diocesan Union makes a word of description imperative. The Diocesan Union was founded in Saint Francis Assissi parish by the Reverend Fathers Goldschmidt and Haarth. The purpose of the organization was the affiliation of all young men societies. Yearly conventions were held at one of the parishes affiliated with the Diocesan Union. The parishes selected for these conventions would become the host and all expenses would be met by them. The idea was a very good one. It brought the young men into contact with one another from all over the city. Their acquaintance and association brought about an enlightened and broad vision. It was really an education in itself. Besides the yearly conventions they went camping during the summer months and the members of these camping tours still recall with joy their many happy experiences. The founders of the Diocesan Union can be congratulated since the spirit it instilled into the boys still lives with them although the organization is no longer in existence.

The St. Raphael old timers under Leo's realm can recall the wonderful dramatic efforts that were made. It is indeed surprising that from the talented dramatic exhibitions which were a regular occurrence, no one was ever lured because of success attained to the bright lights of Hollywood. The surprise develops into another form of exclamation because of the sudden betrothal of the cast of characters. Quite natural, indeed, for the young maidens to become enraptured with the manly splendor of the debutant. Leo and his group of officers embarked on the sea of matrimony with only pleasing memories to recall of the days of St. Raphael Y. M. S. But those memories are worth while since it actuated



Jack Reisel



Edward Witt

these old timers to act on a committee for the arrangement of the Diamond Jubilee of the parish.

John L. Reisel became the successor of Leo A. Schuenemann. A crucial period in the organization had arrived. The cooperation so much in evidence during Leo's time developed into a real follow the leader when two by two and three by three the members had taken to themselves the obligation of founding a home. The membership had dwindled down considerably. President John L. Reisel and his staff of officers had to exert every effort and energy in soliciting new members.

The membership had dwindled down to just thirteen in 1916 when Joseph Skokna was elected to the presidency. These thirteen had vowed to keep up the work of John L. Reisel in an effort to increase the membership of the club. Within two years their efforts were crowned with success. The society had increased its membership to fifty-five.



Fred Honikel



Joseph Brod

During the years of 1917 and 1918 Uncle Sam threatened to play havoc with the Sodality. A number of young men enlisted in the military service of the country, while others were drafted to serve Uncle Sam's needs. The following members joined the colors:

Lieutenant Rev. Henry Retzek, Camp Pike, Arkansas, 8th Division, Chaplain.

John Fensterle, Camp Grant, Rockford, Ill., Co. B, 344 Inf.

Corporal Mike Laux, Camp Logan, Houston, Texas.

Corporal Alois Wise, Camp Grant, Rockford, Ill., Co. A, 344 Inf.

Henry Tocki, Camp Grant, Rockford, Ill., Co. M, 343 Inf.

John J. Stieber, Camp Logan, Houston, Texas, Medical Department, Co. 129.

Michael Gabriel, Camp Grant, Rockford, Ill., Co. B, 344 Inf.

Andrew Freyewski, Camp Grant, Rockford, Ill., Co. B, 344 Inf.

Stanley Plantin, Fort Crook, Nebr., Co. B, 344 Inf.

Corp. John Hesser, Camp Grant, Rockford, Ill., Co. J, 343 Inf.

Charles Schmitt, Camp Grant, Rockford, Ill., Co. N, 343 Inf.

John Balousek, Globe, Arizona, 17 Cavalry, Troop K.

Frank Schwakowski, Camp Logan, Houston, Texas.

Nicholas J. Downey, Camp Shelby, Hattiesburg, Miss., Hdq. Co., 4th F. A.

John Gratza, New York, N. Y., 1st Section, 7th Division, Navy.

Frank J. Zick, Presidio, Cal., 62nd Regiment, Battery C.

Mathias Schons, Camp Devens, Mass., Co. B, 602 Eng. Bat. 3, 302 F. A.

Sergeant Geo. P. Rauscher, Training Camp Co., Jacksonville, Fla.

Sergeant Carl Krause, Co. L, 343 Inf., Camp Grant, Rockford, Ill.

Wm. J. Murphy, Camp Dodge, De Moines, Iowa, Base Hospital, Unit 11.

Joseph Migalla, Portland, Maine, Fort Leavitt, Co. 29, C. A. C.

Andrew Schruder, Camp Stuart, Newport News, Virginia.

Joseph Skokna, Jefferson Barracks, Camp Fremont, California.

Henry Jarding, U. S. Naval Training Camp, Puget Sound, Washington.

William Kahnke, enlisted in the Navy.

John Arnoldi, Camp Wadsworth, Spartanburg, S. C.

Alfred Stroh, United States Naval Reserve Force.

Carl Bors, Marines, Paris Island, S. C.



Frank Migala



Joseph Becker

Among the number of enlisted boys was the president, Joseph Skokna. The club gossip in the June Calendar, 1918, reads as follows: "We wish to announce that our President, Joseph Skokna (popularly known as 'Scotty') has joined the colors. He left for Jefferson Barracks on April 26th, 1918, and has since been sent to Camp Fremont, California.

"Scotty became a member of the Club in its primitive days, at the time when its headquarters were nothing but a respectable 'hang out.' While the club was reorganized practically every year, it was with different success. Finally in September, 1916, when all hope seemed lost, Scotty stepped into the president's chair. He was a man of action, patient, cautious, not knowing the meaning of the word defeat. Determined to make the club a success, he let nothing interfere with that ambition, and he surely accomplished his purpose. Never in the history of St. Raphael's Club did we have a president who succeeded in securing the cooperation and good will of

his fellow-members as did Scotty. Enthusiastic and high-purposed, he inspired others, and many a mother has been made happy by the knowledge that her boy was spending most of his spare time at the club, enjoying clean and healthy sports in safe surroundings.

"While Scotty has left us the spirit aroused by him will remain with us, and with such a spirit the club is bound to



Anton Kunza

go upward and forward. We know that Uncle Sam will have no more loyal soldier than our Scotty. Our prayers follow him with the hope that he may come back to us soon, covered with glory, and as proud of us as we are of him.

"Mr. Anton Kunza, our worthy vice-president, is well qualified to head the club during the absence of President Skokna. Anton is still one of the pioneer members whose

active work in the past makes us confident that he will keep up the present high standard of St. Raphael's."

Anton Kunza was a real fellow, who inspite of the world war made prosperous advances for the St. Raphael Sodality. He introduced all sorts of athletics. Boxing was a favorable winter pastime. An account of a sociable bout on Monday, February 10th, makes known the contestants and the champion. "Goggles" and Frank Hewelt were the two engaged in the battle for supremacy. Two rounds were sufficient to send "Goggles" aroamin' in the "milky way." Although it was said that he had a horseshoe in his glove, he found no opportunity to make use of it.

During the summer of 1919 the St. Raphaels had an able nine represent them in the field of national sport. They entered the National Catholic Baseball League. Every play day found a large group of members and friends of St. Raphaels rooting for their home team. The season ended with the Raphaels in fifth place.

This fifth place did not discourage the Raphaels by any means. For the following year they entered with the hope of carrying away the pennant. But no such luck! The season's close found them in third place.

The interest in the national sport brought about an almost unbelievable increase in membership. It became necessary to enlarge the club room. The renovating of the club room began immediately after the close of the 1920 baseball season. After weeks of work the members had a fully equipped gymnasium. A shower room was also installed for the use of the members. These improvements were incentives for prospective members.

The nineteen hundred and twenty-one season had been



Andrew Kotlare, Past President, Young Men's Sodality

Anthony Schlieben, Baseball Manager, Young Men's Sodality

Joseph Cetner, President, Young Men's Sodality

ushered in with great pomp and glory. More enthusiasm was displayed this year than ever before. The many new members who had joined gave the committee a large choice of selection. The following team was selected: C. Stermer, captain; H. Barth, J. Fruga, J. Janowski, J. Kozlowski, B. Orzada, P. Palubecke, B. Simunich, C. Spera, F. Zeman. These men were sent on the field to make history. They did. For every game was a victory. At the close of the season, the season of championship games accredited them with the title of Champions. They received trophies from the National Catholic Athletic Association and the city.

It seemed that the year nineteen hundred and twenty-one had capped the climax for the following year lagged in enthusiasm and interest. Some of the members had migrated to other parts of the city and others had taken to themselves partners for life.

For practically four years Anton Kunza controlled the destinies of the St. Raphael's and and in his hands these destinies rested well. Anton was a power. He bent himself to the task of building up the society. He conquered youth and made them interested and enthused in the Sodality's welfare. He who knows all that has led up to Anton Kunza's conquests and success has little left to learn of human annals. Tony was well liked and respected by all. Certainly Anton Kunza has always stood as the symbol of strength for his fellowmen. No wonder that his faithful followers treasured his words and example. Through four years of strife that our nation endured during Anton Kunza's administration of office, he endeavored to bring about in his own way peace and harmony on earth. Everyone will admit, who knew Tony, that he succeeded admirably well. He goes down in

history of the Sodality as a hero in his generation and in the Annals of the parish as a good, faithful, sincere gentleman.

In 1922 and 1923 Ray Bredel held the reigns of the society as successor of the able Tony Kunza. Every attempt was made by the president and his group of officers to almost force initiative of the members into action. But there was a certain apathy which seems could not be overcome.

The latter part of the year, December, 1923, Reverend F. L. Kalvelage received his appointment to St. Boniface Church to fill the vacancy caused by the transfer of Father Schmidt to the pastorate of Round Lake. The new curate was assigned his duty of advisor of the young men. Within six weeks of his assignment a play, "Cousin Gene," was rendered with remarkable success. It was "pulled off" so quickly that many of the boys did not have time to cooperate in the undertaking. This sort of leadership was misunderstood, and a faction of opposition arose.

For practically five months after the successful entertainment every suggestion of Father Kalvelage was waylaid and not given any consideration. Not accustomed to such conduct, the moderator, Father Kalvelage, determined upon a course of action, but only after having given much thought to the question at hand. At that time, the daily press heralded the close of soft drink parlors which had violated the federal prohibition act. These so frequent captions attracted the attention of Father Kalvelage until he thought well to close the club room. The day after the regular meeting in June, 1924, saw Father Kalvelage in the roll of law enforcer. The club room was locked and sealed and a little note tacked to the outside of the door bore this information: "Closed indefinitely." The members were gathered together

quickly in protest against the injunction. But to no avail, unless they would consider his leadership and abide by his regulations. Within a month all things had been satisfactorily arranged and the society was again functioning.

Alex Kahler, a youth of nineteen summers, was the prime mover in bringing order out of chaos. He deserves great



Alex Kahler

credit for the gentlemanliness in which all things were conducted to friendly settlement. His work has not been forgotten. Today he merits the highest esteem of his fellows. Alex is not only an arbiter of disputes but a real hustler when it comes to the disposition of tickets for social events. He never aspired to office, but is in fact a great leader.

The first president under the settlement agreement was Andrew Kotlare. During his administration the entire club room was cleaned and painted. The single shower was removed from its place in the corner of the club room and a special room designated wherein four showers and a washstand were erected.

Stanley Walkowiak succeeded Andrew Kotlare to the presidency. A new rule had become effective after the reorganization: "No officer could succeed himself." And so, Andrew Kotlare could not lead the organization a second year although he had accomplished much during his term of office. Stanley Walkowiak was a real wide-awake full-of-action officer. During his administration the club room was completely renovated. A complete meeting outfit was installed, an archway dividing the pool and amusement room from the parlor. All tables and chairs were removed and in their stead settees were placed, eight sets. At the close of Stanley Walkowiak's administration in 1925 the financial report from the time of the organization, July, 1924, until December, 1925, showed an expenditure of $2,417.85 on improvements.

Joseph Cetner had succeeded Stanley Walkowiak to the presidency. He at once set out to renovate the church basement and install therein electric lights. The forepart of the church basement was always partitioned off but was only used as a storeroom. Out of this room they made an office. The cement was covered by a wooden floor. All this improvement cost was met by the Y. M. S. treasury. The office furniture excepted. The boys interested themselves in the boy scouts and sponsored the scout movement in the parish. Thus ends a chapter of youthful accomplishment, but accomplishment nevertheless.

THE CHILDREN OF MARY

WHEREVER one travels one will meet with danger signals. Wise people profit by these signals to keep away from the spots so marked. On land danger signals are placed near unsafe bridges, cave-ins, ditches, excavations for building, etc. On water one will find danger signals in shallow waters, where rocks are near the water surface and along dangerous cliffs. Such danger signals are warning to keep away. If one does suffer one has but one's self to blame. The signal is there and it is visible for everyone. This embodies the sole purpose of the Children of Mary. The organization is bent upon giving a course of moral education, which is so necessary for right living.

The Church has ever had for her object the giving of her best blood and treasure to all nations and open the door of secular, as well as of divine knowledge, to mankind. In her generous work of God she abandons all her claims to the gratitude of the world and wipes out even the memory of all she has done for it. The Church is out first and foremost for the doctrine of Christ. Could then she remain unmindful of the little ones, when, Christ makes His love for these so clear: "Suffer the little ones to come unto Me."

What a grand name for a Sodality? Children of Mary! Indeed the Church has always taught her little ones to pronounce with becoming affection and reverence the name of the Redeemer of the World, or that of Her, upon Whom He conferred the inconceivable dignity of being His human

mother, "Our tainted nature's solitary boast." To be enrolled as Her child is certainly a God sent favor which parents readily realize and children are proud of. Besides the good moral training this Sodality tenders its members, the generous spirit of cooperating and helping to satisfy parish needs has been very much pronounced. They have donated a stained window to the church and periodically render financial assistance. Their more recent history is herewith briefly recorded.

In 1921 the Children of Mary presented "The May Queen." This was a cantata. All worked diligently and with the aid of the girls of the school, they cleared $290, which were given toward the window in the church.

The following year, 1922, "Patricia," a drama, was given. In this play Florence Hart, as "Patricia" and Elizabeth Legrand as "Octavia" did exceedingly well. We dare not forget to mention that Florence Krause, "Flavia," the leader of the slaves, could not have been outdone by any other player. The proceeds of this entertainment were used in helping to pay for the decoration of the church.

"The Cost of a Promise" was given the next year. Florence Hart again had a prominent part for she was "Kathleen" the main character. Although her part was well acted, "Granny Gilligan" (Helen Stermer), "Lucy and Alma" (Florence Knippen and Teresa Vignola), "Loda and Zola" (Mary Jacob and Adeline Gewerth, and Alma's mother (Helen Kreyetzcki) were complimented by all. "Topsy" (Catherine Proszek) the darky, took the prize. At this entertainment we realized the wonderful sum of $657. Our expenses were $100. Four hundred and fifty dollars were given for electric lights in the school and $100 were kept for the new banner.

During this year the Sodality was separated into two divisions, seniors and juniors. The girls of the seventh, eighth and commercial classes, and those out of school belonging to the seniors, and the fifth and sixth grade girls, to the Juniors.

On December 8th, 1923, our new banner was blessed and fifty girls were received into the Sodality as Juniors.

In February, 1924, we presented "The Blind Princess," a drama in five acts.

The "Blind Princess" (Florence Knippen) did exceptionally well and so did "Bernadette" (Elizabeth Proszek). The other characters too, did their utmost to make it a success. There were two performances for the adults and two matinees, one for the children of our school and another for the children of other schools. It was a wonderful success, for we realized the vast sum of $715. Of this $525 were given to our Reverend Pastor to be used for repairs in school, $100 toward the College Library at Joliet, and $80 expenses for printing.

In 1925 we determined to raise our amount to $1,000. This seemed almost impossible, but we reached our standard and even cleared more. One thousand dollars were given to the church treasury and $100 toward the scholarship.

"The Camp-Fire Girls" was the play given in 1925. It was well attended the two evenings it was given. And the applause of the people gave proof that one and all enjoyed it very much and amply rewarded the girls for their hard work.

Just recently "Rebecca's Triumph" was given by the Seniors. It, too, was well attended and proved a grand success. Rebecca and her adopted mother (Helen Mayer and Angeline Radakovitz), Mrs. Rokeman (Adeline Budych), and Dora (Frances Huettel) had leading parts and rendered

them exceptionally well, so that some of the older members complimented them on their wonderful success. Crazy Meg (Reineldis Mathia) deserves praise for the way in which she rendered her difficult part. As in former years, so too this year, the proceeds were given to the church treasury.

Besides taking care of the spiritual welfare of the girls, the Sodality gives its members many opportunities for social enjoyments. Several times during the year the Sodality gives Buncos just for the members, at other times they have parties, such as Installation party, May and Thanksgiving parties, etc. This year they were favored with a special treat. On April 16th two busses of happy Sodalists left the school for a trip to Joliet, there to enjoy the play given by the girls of St. Francis Academy.

At the opening and closing procession in honor of the Blessed Virgin during the month of May, it is the Sodalists who have the honor of carrying the statue of Our Blessed Mother.

Every third Sunday of the month the Sodalists receive Holy Communion in a body and in the afternoon of the same day assemble to recite the Office of the Blessed Virgin and hold their monthly meeting. On these occasions besides the regular business meeting a surprise social is frequently given.

OFFICERS, 1916

Cecilia Waskowski, President
Anna Teschke, Vice-President
Barbara Gewerth, Secretary
Elizabeth Kriese, Treasurer
Jennie Patteet, Librarian

OFFICERS, 1917

Cecilia Waskowski, President
Cecilia Frey, Vice-President
Mabel Krejci, Secretary
Elizabeth Thulke, Treasurer

OFFICERS, 1921

Florence Hart, President
Catherine Proszek, Vice-President
Florence Knippen, Secretary
Elizabeth Hart, Treasurer

OFFICERS, 1924

Elizabeth Gaffket, President
Helen Kreyetzske, Vice-President
Lillian Madden, Secretary
Anna Muffoletto, Treasurer

OFFICERS, 1925

Lena Legrand, President
Elizabeth Proszek, Vice-President
Olive Hart, Secretary
Mary Jacob, Treasurer

OFFICERS, 1926

Rose Gewerth, President
Elizabeth Proszek, Vice-President
Julia Kosac, Secretary
Olive Hart, Treasurer



Reverend F. L. Kalvelage
Present Curate at St. Boniface

St. Boniface Parish

Diamond Jubilee Celebration

and Reunion of all present
and former parishioners

on Sunday, June 6th, 1926

at St. Boniface Church
Cornell and Noble Streets
Chicago

COMMITTEES

Rev. C. A. Rempe, Pastor
Rev. F. L. Kalvelage, General Chairman

SPEAKERS' COMMITTEE

Rev. C. A. Rempe, Chairman
N. A. Schommer, Toastmaster
Christ Manheim John Fensterle Dr. Carl Venn

ARRANGEMENT COMMITTEE

Rev. F. L. Kalvelage, Chairman
Leo Schueneman Martin Koop

RECEPTION COMMITTEE

Rev. Joseph Gehrig, Chairman

Anthony Gabriel	John Puetz	Peter Meiser
O. P. Jaeger	Joseph Skokna	Anton Kunza
And. L. Korthals	Charles Koob	W. H. Nelles
Theo. Kush	Joseph Cetner	Leo P. Plantin
John Reisel	Frank Wiedel	James Voss
Felix Schommer	George Stegmaier	Alex Kahler
George Hochstetter	Mr. John Leschinski	Anrrew Kotlare
Gus Bart	Al. Barski	Anthony Schlieben
Ben Fischer	Christ Fiedler	

PRINTING COMMITTEE

William F. Schmidt, Chairman
Frank Welch Theodore Rozek

PUBLICITY COMMITTEE

Anton L. Behrendt, Chairman
Dr. Leo Juhnke John Behrendt

AUXILIARY COMMITTEE

Miss Rose Kiessling, Chairman

Miss Lillian Krueger	Mrs. F. Knippen	Miss Constance Korthals
Mrs. M. B. Schwarz	Mrs. Rose Kuzvnski	Miss Marcella Korthals
Miss C. Scholl	Miss Florence Krause	Mrs. E. Shay
Mrs. F. Marks	Mrs. B. Fischer	Miss Frances Demes
Mrs. A. Fabritz	Mrs. T. Kotlenger	Mrs. Dora Hinterberger

PROGRAM

10 A. M.

Solemn High Mass

Rev. C. A. Rempe, Celebrant Rev. Francis Cichozki, Deacon

Rev. Arthur F. Terlecke, Subdeacon

Sermon by Rt. Rev. Monsignor Rempe

11 A. M.

Procession and Benediction of Blessed Sacrament in Eckhardt Park

Rev. John P. Suerth, Celebrant

12 Noon

Banquet in School Hall

1 P. M.

Short Talks by Former and Present Priests and Parishioners

3 P. M.

Vaudeville Entertainment by Orpheum Circuit Talent

4:30 P. M.

Dancing—Music by Van's Orchestra

6 P. M.

Buffet Luncheon

7 P. M.

Reception—Everybody Invited

8 to 12 P. M.

Dancing



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